

Mr. JOHN ARNDT

(that famous German Divine)

His Book of Scripture:

DECLARING
That every Child of GOD
ought and must

1. *Daily die to the old Adam, but to Christ live daily.*
2. *And be renewed to the Image of God day by day.*
3. *And in the New-birth live the life of the New Creature.*

Translated out of the Latine
Copie,

By { Radulphus Castrensis
Antimachivalensis.

LONDON,

Printed by Mat. Simmons for H. Blunden at
the Castle in Corn-hill, 1646.

THE BOOK OF THE
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OF EVERY CHILD OF GOD

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TO THE
RIGHT HONORABLE,
EDMOND, Lord SHEFFIELD,
Baron of *Butterwick*, Earle of
Moulgrave, and Knight of
the most Honorable Order
of the Garter.

Right Honorable & thrice
Noble Lord, pardon my
sudden & abrupt incoun-
ter in so saluting you with-
out preamble ; yet true it is, thrice
renowned, for three remarkable &
noble actions : * First, for the in-
counter of the French *Geryon*, *Fran-*
cis de Valoise, Duke of *Alonson*, in
the presence of Queen *Elizabeth*,
and giving him the Buffe at the
Barriers. * Secondly, your faithful
and valorous incounter of the *I-*
rish Desmond in the *Gerondine* war

* 1631.

* 1626.

John
Gerond

The Epistle

* 1581.

of that kingdom, managed by your brother-in-law, *Thomas Boteler*, Earle of *Ormond* and *Offerie*, you being his true *Patroclus* in armes, to the utter ruine and extirpation of the *Gerardine* rebels. The
*third, your adventurous assistance given to your thrice noble Uncle *Charles Howard* Earle of *Nottingham*, in the incounter & overthrow of the *Spanish Armado* in 88. termed *Invincible* in their high conceit, that intended the ruine and overthrow of the Realm of *England*, the true Religion, and destruction of Queen *Elizabeth* of famous and long-lasting memory, your dread Sovereigne & Mistresse. For these thrice-noble and three-fold actions, counted worthily one of her Majesties Worthies; and elected the yeare following to bee one of the thrice noble Order of the *Garter*.

Dedicatory.

ter. If I said no more, it were sufficient; I might here pause; your government, being Lord President of the North, for the space of sixteen years, holding the Bucklers against the *Espaniolized* undermining Jesuits of the North, sowing even then the seed of this unnaturall warre, the Ashes of the Powder-treason, as one termeth it, will speak if I were silent, your open protestations and endeavours to discover the continuall undermining practices of the bellish Locusts, still seeking the subversion of Religion, Lawes, and Liberty of the Subject, to bring this Kingdome into the thraldome of *Pope* and *Spaniard*, is not to be forgotten by him that was a continuall eare-witnesse of it; nor likewise your safe and faithfull counsell during this unnaturall warre,

The Epistle

The intelligence
sent to
Mendosa
anno
1588.

Faint
the reader
of
divinity
in Geneva,
second.
Iacobi.

now of late yeares broken forth,
after so many yeares hatching and
contriving. Nor can I passe by,
without remembrance, your ever
to be remembred constancy and
perseverance in your vertues for
the true Christianity the most part
of eighty yeares, wherein I flatter
not, as many both at home, and e-
ven in forain parts, can and doe
beare witnesse. After sixty yeares
experience of your particular fa-
vours and love extended towards
me, I should shew my selfe un-
gratefull, if I at this time were si-
lent to you, when the Divine Pro-
vidence did incite me to this which
followeth: The changing of this
work of Reverend John Arndt,
intituled, *True Christianity*, into our
home-spun habit, being a work so
well approved of in forain parts, so
often printed and translated out of
the

Dedicatory.

the *German* tongue, as I shall need to say nothing thereof, the worke will approve it selfe. Onely I beseech your Honour to accept in good part of this my aged, trembling, and halfe-forgotten faculty; such as it is, full of defects, even such as I could: which if the garment be not fitting the person of reverend *John Arndt*, I wish him hearty good will that shall amend it: and humbly intreat your Honour to accept of this my labour, as your accustomed manner is, with the goodwill you have ever shewed me, and entertain it as a token of my thankfulness unto your Honour, for your long-continued love (ever to be remembred) whose property is to change the lover into the beloved; and so desireth to continue your Honors obliged servant unto death,

*Radulphus Castrensis
Aurimachivalensis.*

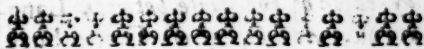
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To the Courteous Readers.



Courteous and loving Readers (for to you onely doe I write) in stead of an eloquent Exordium, I humbly intreat you would be pleased to extend your patience untill you have read my part-impertinent narration: in which doing, for Conclusion, let the Criticks think what they please. And thus I begin.

*In the time of William Rufus and Henry Beauclark Kings of England, there lived one * John of the Town of Beverley in the County of York, who when the Churches of all the Arch-bishoprick of York were indited by the Pope from saying Service, and their doores shut up for many years,*
by

* By
some
called
John
Angli-
cus after
his
death.

To the Reader.

by reason of the strife between Langfrank, Archbishop of Canterbury, and Thomas, Archbishop of York, concerning the prebeminency & prerogative of those two Archbishopricks: such was the eager contention for and concerning the ambition in them both, that they could be content to discontinue the open-church-service of God, for many yeares, rather then to yeeld to each other after the humble example of Jesus Christ; nor could the strife be ended or determined by any godly or learned Bishop, or men of this Kingdome, untill by appeale to the Pope, his thunder-bolt of excommunication was sent against Thomas, his Monks and Clergy-men in all his Diocesess. During which time of suspension from the Sacerdotiall Function, this John was debarr'd from his Church office; in the meantime he bethought how to imploy himselfe in some laudable exercise for avoid-

To the Reader,

avoiding of Idleness; which moved him to write the Brittain, Roman, and Saxon Story from the entrance of Brute untill his time, compiled in one volume, concurring in substance with Galfridus Monumetensis the Welshman in the following Age, who writ and lived sixty yeares after the said John. which being so, the said * Jeffrey of Monmouth

was not worthy of, neither is guilty of that aspersion laid upon him in these latter times, as being an in-

venter of the welsh Story, and not before his time ever heard of by any. which two Historians being so farre distant as Beverly and Monmouth, and being by their originals & births, from severall people descended, the one a Britain, or Welshman, the other a Yorkshire man (by ancient Writers termed Brigantes) for distance from each

* Walter of Cadan, Archdeacon of Oxford, delivered a History written in the British tongue, from Brute to Cadwallader, to Jeffrey of Monmouth to translate, as writeth R. W.

To the Reader.

each other both in language and place,
doth imply that they (agreeing in the
substance of the Story) had some former
Historians, as Coleman 1140. the
Saxon Gildas Historicus, or Gildas
*Poeta, who lived and writ in the time
of *Claudian Caesar, or some others to be
their guides. whose doubteth thereof,
may read Pithens for farther satisfac-
tion in British & Saxon Writers. But
what is this to the Translator of Re-
verend John Arndt the German Writer
de vero Christianismo, or true Chri-
stianity? Tea, this is something in i-
mitation of John of Beverley, the
Translators Countreyman: John of
Beverley so called at the *first, being
a Clergyman, to avoid idlenesse, ha-
ving no employment, in his^b vacation
took upon him the collection of the
British, Roman, and Saxon Story
of England. So this Translator of
reverend John Arndt his True Chri-

* As
worth
F. P.
* Affor-
in Mem-
phis.
Ego.

a But
alter-
wards
John
Arndt,
Angl.
ant.
b John
de Oxen-
ford
writ a
British
Story
again
unto
him.
1174.

To the Reader.

Christianity, being a Lay man, and a gardian of the Peace, through enuy and distraction of these warlike times, having no employment, for avoyding of idlenesse, and desire to benefit his Countrey-men in what hee may in his old age, tooke upon him the translation of True Christianity, to give it thereby some more freedome to passe here amongst us, then it had this twenty yeares past, when it past amongst us in a Roman habit. Moreover, have wee now no ambitious Prelates, or covetous Clergy-men answerable to them of those times foretold and spoken of long ago by * Hildigardis, Egelfreda, Henry of Huntington, and others † that for the retchlesnesse of Gods house, they should be overcome and cast out: and is now in action under the Scottish Covenant, and demonstrated and fulfilled

John Warhamsted, who lived anno 1440. was the first that accused Ieffrey of Manmass for Fables.

* Math.
Well.
1307.
Fals.
crown.
1360.
† Saut.
and o-
thers
more.
1434.

Abbot
of Saint
Albans.

To the Reader.

in the Directory now confirmed by Parliament. And that these times as well formerly as at this present time before they came to passe, and the contentions of our elder Bishops were foretold; as was the ambition of Austen the Romish Monk foretold by Marlin Ambrosius when hee said, Pallium Londini induet Dorobernia, Dover shall put on the Cloak of London: And fulfilled when Austen procured of the Pope that the priority that London had, should bee translated to Dover, and from thence to Canterbury. The Bishops of those times seeking themselves, and the things of this world, before the performance of their duties in their callings. Five times have they been chastised: First, the Britains by the Romans, the Romans by the Saxons, the Saxons by the Danes, the Danes by the Normans, the Normans by these present warres: a purging war
for

But e-
nough
hath
been
said be-
fore to
clear
him of
that a-
sperion

To the Reader.

for the retchlesnes of Gods House, according to the prediction of Hildigardis. Such were the late Bishops of Scotland, not long since, risen from the dead. Such were our late Bishops drawn in their Chariots with six Horses, imitating and going about to renue unto us again the demeanour of the Roman Clergie, together with the swarms of Locusts lately permitted and increased amongst us, to eat up the verdure of our Land. And our supine Bishops to their last confusion, suffering their flocks to be deuoured by the Wolves, and the skavelings to walk in triumph by Candle-light in open streess, in the bright Sun-skine. who so doubteth of this, may have further satisfaction if he read the illaudable practises of our last Archbishop of Canterbury, together with his brother of York, the endeavours of Con the Popes Agent, the discovery of Thomas Abernethie,

To the Reader.

*A mon-
strous with
two
heads.

1640

*the Scottish Iesuit, and many more
practises of these times; neither is there
wanting a cloud of witnesses, foretel-
ling and declaring the fall of the *Ro-
man Beast, which draweth neer, as wit-
nesseth Ironeus Ignostes, saying, Be-
stia quarta amitter unum caput:
* Tobias Snawber the German, de-
claring the same to the Emperours face,
The Uropian Harold his Precusser,
Our English Prophet Brightman,
Napier the Lord Marqueston, the
Author of the scottish Banner, whose
Motto is, Tandem bona causa tri-
umphat; The Pythagoriall Monk of
Westminster, who sheweth the rise
and fall of Antichrist in Hierogly-
phicall demonstrations, and by whom to
wit, the North-Islanders, that is, the
Britains and Swedes; but none of
these declare the manner how; yet this
Author in his Hieroglyphicks sheweth,
The Cardinals Hat shall cover the
Flower*

To the Reader.

*Flower du Lucé of France for a season,
before that come to passe. After which
the Cardinals Hat shall make a nest
for the Owle to hatch her egges in: and
the Popes Miter shall bee thrown upon
the dunghill; in it shall breed, and out
of it shall crawl Toads and Serpents,
the dolesfull seed of the old Serpent the
Devill, and fruits of the the carrion
flesh, so much adored and beloved by
that generation, the spirituall Baby-
lon. But what is this to the works of
reverend John Arndt the German
Author of the True Christianity?
Very much by your good favour and pa-
tience, if you observe the Authors
drift: First, the name or title of the
book, doth intimate that there are false
Christians, or out-side Christianity;
such as have borne sway (and yet do bear
rule) amongst the Romanists a very
long season; which this Author repro-
veth likewise out of the substance of his
a 3 works:*

To the Reader.

works: you may find his indeavour is to teach the inward, spirituall, and true Christianity in these times, so much flubbred over even amongst the professors of the reformed religion, in so much as the hypocrites who can wipe the outside of the platter, doe obtain the chiefe rooms and greetings in the market of the world, as it is said in the Gospel. Such were our Bishops. This is that which this reverend man of God teacheth, how to overcome the great Antichrist so much detested, and of few known, even our selves; and endeavoureth how to beat down in his works, and in the room thereof to plant the true vine and word of God, by the true knowledge of God, the chiefe and sovereign good, and to know our own villenesse, to deny our selves, by faith, humility and prayer, to obtain true repentance in Christ Jesus; and to acknowledge true faith to be the work of God alone,

To the Reader.

alone, and to relye upon the promises
comprised in the word of God, by a sted-
fast faith in Christ Jesus, the propitia-
tory sacrifice once offered up unto the
Father for the sins of all men, and by
him alone, and through his merit, to
obtain eternall salvation, the free gift
of God alone, without any merit in
men. This is that which casteth down
the Devils strong hold, the Popes Mi-
ster and glory of the world into the
dunghill; which whoso well observeth
the works of reverend Iohn Arndt,
shall find therein, not onely this hea-
venly doctrine, but also the rich pearl,
tree bearing humility, patience, meek-
nesse, and long-suffering, with the hid-
den treasure in the field, more to bee
valued then all the world, and of higher
price and esteem then can be valued or
expressed by any tongue; with many
more unspeakable gems of our Saviour
Jesus Christ. And whereas most men

To the Reader.

in the frontispice of their labours doe commend them to some Patron of power to defend, or protect them from injury, oppression and detraction; so, I knowing nothing of worth (in these evil times) can escape detraction and oppression, doe commend these works of Iohn Arndt concerning true Christianity, to God the onely patron and defender of his own profession, and no earthly protector; assuring my selfe; that as they have escaped the envie of his own countrey-men, and have been protected by the heavenly power, from the fire of persecution, sword and injury; so likewise, I do assure my selfe, these books shall here continue in our native tongue, and be preserved to a long-lasting memory to Gods glory, and his countries good, which is the translators onely aim and desire: O these doe hang out before the doore of the house, an encomium or title

of

To the Reader.

of praise, as it were an Ivy-bush to draw
custome to the wine-celler. The name of
this book is instead of an Ivybush to all
good Christians, and better wine then
is within it, cannot be had, even that
wine for which wee contend with so
much losse of British bloud, and we
the laymen do stand up for with bazard
of our lives and fortunes: I say, that
heavenly pearle, or hidden treasure in
the field, which by most, if not all the
Bishops since the dayes of Langfrank
and Thomas, hath been defaced or
neglected even to this day; wherein the
Bishops still with their Prelatical fa-
ction, doe labour after the same example,
who fought for preheminance, honour,
wealth and wine for the belly, prefer-
ring it before the true vine and wine
of John Arndt in this body comprised,
which undoubtedly is the best, unlesse it
may be impaired something in the Cel-
ler through the default of the Drawer:

yet

To the Reader.

Simon
Castren-
sis Ma-
chivele-
num
Augli-
canum
edidit.

yet seeing it retaineth the true taste & spirit, and in it self is found good and wholsome, and by your good favours (gentle Readers) covered and convey-
ed in the cup of charity, which maketh the good will more acceptable then the gift; it may easily draw from the Trans-
lator the remainder of the vessell in such expressions as Philopatiris is able. So resteth your devoted servant to be commanded,

Radulphus Castrensis
Antimachivalensis.

THE



Wi



THE
FIRST BOOKE
of true Christianity.

CHAP. I.
Of the Image of GOD.

EPHES. 4.

*Be renewed in the spirit of your
minds, and put on the new Man,
which is created after God in ju-
stice and in the sanctity of truth.*



THE Image of God in Man, is a
conformity or similitud e of the
Man, concerning th^e Soule,
Understanding, Spirit, Mind,
Will, and all the faculties both of Body
and

Of the Image of God.

Man the
Image
of the
Trinity.

and Mind, with God or the holy Trinity, and with all his divine Attributes, vertues, will and proprieties, said, *Faciamus, Let us make* (which are words, as I may say, of the sacred Senate of the holy Trinity, *Gen. 1.*) *man, after our image and similitude, and let him rule over the fishes of the sea, and fowles of heaven, and beasts of all the earth, and every creeping thing that moveth on the earth.* Whereby evidently appeareth, that the holy Trinity planted his Image in man; so as meere divine holinesse, justice and goodnesse might shine and send forth light in his soule, understanding, will, and hearts desire, yea even in his life, and all his actions nothing but divine love, vertue and purity be found in him no otherwise then in the blessed Angels. This Image God had made in man to take delight in, and rejoyce as it were in his soule. Truly, even as one becomming a father, and beholding himselfe, or an other selfe in his off-spring, cannot but rejoyce with an inward joy hardly to be expressed: So Gods delight and chiefe pleasure was, to be with the sonnes of men, or our first Parents, *Prov. 8.* For although God rested in all his works, yet

yet he did take singular and chiefe delight in man, because in him his divine Image did most perfectly and exactly appeare or shine forth by his innocency and excellency, or inward beauty. For that cause God had planted three chiefe faculties, as a most ample dowrie, in the soule of man, to wit, Intellect, Will, and Memory; and those the same holy Trinity doth produce & preserve, sanctifie and illuminate: and lastly, doth most beautifully adorne them with his graces, gifts, and works. Certainly it is the property of every image whatsoever, to set forth the like forme and figure, neither can it be thought worthy the name of an image, unlesse it be as like as it may be to that body that it ought to represent. Let us take for example of what we say, a looking-glasse in this, an image cannot appeare unlesse it draw a similitude or like form from elsewhere, and as I may so say, conceive it, then also by how much purer and clearer the glasse is, so much the more evidently doth the image of God appear in it. In like manner, the more clearer and pure the mans soule is, so much the clearer doth the divine Image shew forth it selfe. And

The Image of the Trinity in the soul,

therefore to this end our great God created man altogether pure, without blemish or spot, indued with faculties of soul and body, blamelesse & unreproueable, that the image of God might be seen in him, and not so as in a glasse a vain and livelesse shadow appeareth, but a true and a living Image and likenesse, or similitude of the invisible God, and of his inward hidden immense beauty; I say, an Image of the divine wisdom, the understanding of man, of long suffering, goodnesse, meeknesse and patience of God in the spirit of man, of love and mercy in the affections of the heart, of justice, sanctity, sincerity, and purity in the will, of lowlinesse, gentlenesse, humanity and vertue in all his actions and words, of power in his Dominion and rule over the earth, and fear of all living creatures granted unto him: last of all, of eternity in the immortalitie of the soule. Moreover, out of this Image man should or ought first of all, know God, and then himselfe; I say, God his Creator to be all things, the chiefe and only being, of whom all other created things have their being, and all those essentially, whose

The
true use
of the
image
of God.

whose image should shine in man. Therefore seeing that he should cary the image of the divine Goodnesse, it consequently followeth, that God is the chiefe and universall goodnesse essentially, and also the essentiall love, life, and holinesse; wherefore to God alone all honour, praise, glory, magnificence, fortitude, power, and vertue is due, because he is all these essentially; but to any creature none of all these is due. And thereupon it is, *Matth. 19.* to a certain man thinking Christ to be onely man, and therefore saying, *Good master, what good shall I doe that I may have eternall life?* answer is made, *What doest thou call me good? None is good but onely God alone,* that is to say, essentially; and but for, and without God, no good can be. Yet further is to be noted, that man out of this Image, should learn to know himselfe, to wit, that there is a very great difference between him and God, and man not God himselfe, but his Image, similitude, likenesse, or proportion, in whom God alone should be seen. And therefore besides God, nothing should live, appeare, work, will, love, think, speak, and rejoyce in man; but if any thing else be-

God is all goodnesse essentially.

wherefore to God alone honor & glory is due.

The Image of God ought to represent nothing but God.

God will
be all
things
in man

The
chiefe
Inno-
cency
and sim-
plicity.

sides God should move and work in him, then the man cannot be the Image of God, but his, contrariwise, by whom he is moved, driven, and carried away. And to speak briefly, the man ought to suffer himselfe wholly to be delivered up, devoted, & resigned up to God, fulfilling the divine will by a passive manner, by denying his own proper will, and suffering God alone to doe and work in him: this truly is the accomplishment of God, so that the man may be a more pure and holy instrument of God and his works and will, by which it cometh to passe, the man doth not move his will, but hath the divine will for his own, he loveth not himselfe, but God; he seeketh not his own honour, but Gods; he challengeth no goods to himselfe, being contented to possesse God, and consequently without the love of the world, and the creatures. In brieft, nought should be in man, live and work in him, but God alone, wherein consisteth the chief innocency, purity, and holinesse of man: for what greater innocency can be thought upon, then that the man should not do his own proper will, but to suffer God in him to work, and

finish

finish all things? what greater simplicity can there be, then that in little children void of all ambition and self-love? The Kingdome of God in man both without and within, Christ Jesus shewed a most perfect example of in his life time, which was the most absolute Image of God, by sacrificing and consecrating his will to his heavenly Father in perfect obedience, humility and meeknesse, dispoyling himselfe of all honour and self-love, all pleasure and joy, permitting God alone to think, speak, and doe all things in him by himselfe alone. In a word, he had the will and pleasure of God for his own, that which God himselfe testified by a voyce sent from heaven, *Mat. 3. This is my welbeloved Sonne, in whom I am well pleased;* this Jesus Christ, I say; is the true Image of God, out of whom nothing did appeare and shine forth, but God himselfe, that is to say, meer love and mercy, long-suffering, patience, meeknesse, mildnesse, love towards man, holinesse, consolation, life and blessednesse eternall, by him the invisible God would be seen, manifested, and known to men; who also yet after a more sublime manner, is the Image

Christ
the perfect
Image of
God.

God
manifested
in
Christ.

of God, according to his Divinity, as being God himselfe, and his essentiall Image, a splendor or clearnesse of the uncreated light, as it is, *Heb. 2.* of which I will say nothing now, but onely of his appearing and manifestation according to his humanity in his life and most holy conversation, such an Image of God, or most perfect innocency also *Adam* had, which I would to God he in true humility and obedience had kept, and had acknowledged himselfe not to be the chiefe good; but yet to be the expresse and perfect Image of the chiefe good. Now seeing he would be the chiefe good, and God himselfe; herewith he contaminated himselfe with the greatest and most detestable of all sins.

But there was another part of knowing himselfe through the Image, to be desired, that he was made capable of the benefits of this divine Image, and most sincere pleasure, of flowing love, joy, peace, life, rest, fortitude, vertue, and light, that God alone in him should be all things, and alone live and work, selfe-will being excluded, and the love, and honour, and praise of himselfe denied, only God should be

be his glory, and praise and honour : for every like is capable of his like, not of his contrary, and in that rejoyceth and is glad : In this wise God had decreed to infuse himselfe with all the treasures of his goodnesse into the man, and so goodnesse is most of all communicative of it selfe. Last of all, by the image of God, the man ought to understand, that he is by it united to God, and in this union the true union of the man doth rest, peace, joy, life, and everlasting happinesse : contrariwise, the chief unrest of the mind, torment and vexation, cannot happen otherwise then by ceasing to be the Image of God, or giving over to be the Image of God, turning himselfe from God to the creature, and consequently hereby is frustrated or deprived of the chiefe and eternall good.

The
chiefest
tran-
quillity
is the
union
of God.

CHAP. II.

Of the fall and apostasie of Adam.

Rom. 5.

As by the disobedience of one man many were made

*made sinners; so by the obedience of one also,
many are made righteous.*

THe sin of *Adam* is disobedience against God, by which the man turned from God to himselfe, became a theefe of the divine honour, whilst he went about to make himselfe God, deprived himselfe of the divine image, and perfect hereditary justices and holinesse, blinded in his understanding, in will undutifull and contumelious against God. Lastly, as concerning the affection of the whole heart, from God alienated, and in hostiall manner opposite. Which abomination in all men, is propagated by carnall generation, and passeth by hereditary necessity, and bringeth to passe that man is spiritually dead, and the sonne of wrath and condemnation, unlesse Christ redeem him: and therefore let poore simple Christians take heed lest they extenuate the fall of *Adam* in their own interpretation, and account it as a light matter, and the eating of an Apple, but rather let them beleeve, that *Adams* and *Lucifers* was one and the same offence, and that most grievous one, and extreamly to be detested,

even

The fall
of *A-*
dam
was the
greatest
sin.

even a tyrannicall affectation of the divine Majesty. This sinne in the beginning was conceived in the heart, soon after by eating of the forbidden apple, broke forth into light; of which the sinne of *Abolom* giveth us a faire and elegant example or pattern: for as he was not content first of all to be the sonne of a King; then to be the most beautifull amongst men, without blemish from the head to the sole of the foot; thirdly, most dearly beloved of his parents, (as may be gathered by the teares of *David*) unless actually he were a King by thrusting his father out of his Kingdome by violence; which opinion once confirmed in the mind, he did after professe himselfe the enemy of his father, and began to lie in wait for his life: So when man did not account it sufficient to be the Sonne of God, that he was the fairest of all creatures in body and mind, without fault: and lastly, that he was in the favour and love of God, unlesse he should be God himselfe: hereupon he conceived hostile hatred against God, being ready, as farre as in him lay, utterly to deface and extirpate God. A more detestable sinne then this, can no
man

Adam
and the
Devill
Lucifer
com-
mitted
one
fault.

man think. Then afterwards it followed, that the man concerning his heart and minde, became like unto the Devil, because they both committed one fault, and now was no more the sonne of God, nor the Image of God, but of the Devil, and the instrument of the Devill, capable of all Devillish malice: to this adde, that he became of a divine celestiall and spiritual Image, altogether earthly and carnall, and a beastly creature: for the Devil, that he might erect his own Image in man, durst first by inticing, deceitfull and crafty speeches, sow his seed in man, that is to say, selfe-love, ambition, selfe-will and affectation of the Divinity; whereupon the Scripture calleth all selfe-lovers a *Generation of vipers, Matth. 3.* and those that be of a Devillish nature, *The seed of the Serpent: I will put enmity between the seed of the Serpent, and the seed of the woman, Gen. 3.* And from this seed of the Serpent, or seed of Vipers, nothing, or no offspring can come, but terrible fruit, as the Image of Satan, the off-spring of *Belial*, the children of the Devil: for as even as in any other seed, be it never so small, yet after a

won-

wonderfull and hidden manner, all the qualities and properties, stature, thicknesse, length, bredth, with boughes, leaves, flowers and fruits, and so the whole tree with innumerable fruits of the whole stock and plants is contained, so in this pestilent and fatall seed of the Serpent, I say, in the self-love of *Adam* and his disobediences, so oft as we delivered it by carnall generation, there lieth the death deadly bearing tree, the innumerable fruits of malice; and lastly, the image of Satan, with all his markes and properties. For shew me any child, and behold even from his mothers womb & first swadling cloaths, this native corruption, and especially disobedience and self-love, doe graffe or sow it selfe; and so soon as it groweth up, regard and you shall see a violent naturall self-love, ambition, a desire of glory, covetous of revenge & lying, and by and by as an Army marching, cometh on disdain, arrogancy, pride, blasphemy, oathes, fearfull dire imprecations, deceits, contempts of God and his Word, contempts of his parents & Magistrates: to these adde wrath, brawlings, hatreds, envie, dissimulations, revenge, homicide, and all

The pestilent seed of Adam.

Scandal called an action originally sinne.

Scandals of doctrine

all kind of cruelty, especially, when scandals, and occasions doe happen therewith, which as Midwives doe help to bring forth the off-spring of *Adams* and the Devils corruption: for you shall see break forth impudencie, shamelesnesse, lust, venereall cogitations, whoredoms, obscene and filthy speeches, shamelesse behaviour, both in words and deeds, drunkennesses, gluttony, intemperance in food and apparel, levity, effeminacie: Besides all these, covetousnesse, usury, deceits, frauds, fallacies, craftinesse, impostures, and juglings: and to speak all at once, all kind of wickednesse and naughtinesse; and so various and abounding, that cannot be declared, according to that of *Jeremy* 17. *The heart of man is wicked and inscrutable, who shall find it out?* But if you adde thereunto the seducing and hereticall spirit, then you shall heare renouncing of God, forsaking of him, idolatry, hatred of the truth, and persecution, the finnes against the holy Ghost, faith-breakings, corruptions of the faith, depraving of Scriptures, and terrible seducings. All which are no other then the fruits of the Serpent, and the image of Satan

ran in the man. And who could even suspect in the beginning, in so weake and feeble an infant, such a heap of wicked deeds, or a heart so pestililent, and that such a Basilisk did therein lurk, and hide it selfe thereunder; but he that is in life and conversation worst of all, and in the cogitation of his heart intentive to evill at all times, even from his tender infancy, as it is *Gen. 6.* written, who could have produced these things to light, and expressed them, if triall had not manifested it; therefore wicked and extream evill is that root from whence so deadly and pestiferous a tree doth grow. O terrible seed of the Serpent, and of vipers, from whom so deformed and stinking an image doth arise and increase! for within all evils are fomented, and from thence doe arise and grow, provoked, nourished, & set forward by external provocations, for what cause it is to be thought, Christ Jesus did so seriously prohibit, that children should be provoked by evil example: for in whom this seed of the serpent lurketh, and the beginning of all wickednesse and flagitious acts, their beginning and entrances are closely hidden,

Malice
is hid,
den in
man.

Why
offences
were for
bidden
by
Christ.

Original sin
unex-
pressible.

The Image
heavenly
and
earthly.

The
man is a
beast,

den, and are deceiveable, no otherwise then cruell poyson in a pestilent worm. Learn therefore, O man, of me, that the sins of *Adam*, and originall corruption of our kind, is not lightly to be regarded, or slighted, because this infection and depravation, is greater then any words can expresse, or human intellect can search into, know thy selfe, and what thou becamest to be after the fall of *Adam*, consider how thou from the Image of God became the Image of the Devill; a compendium I say, and an epitome or an abridgement, to receive all Devillish nature, malice and wickednesse into a little roome: for even as in the Image of God all vertues and divine properties were contained; and as before the fall, man did carry the celestial Image, that is to say, he was all heavenly, spirituall, Angelical and divine; so now after his apostasie, he carrieth about with him the image of the earthly, and is become altogether and fundamentally earthly, carnall, and beastly. And why so? This thy fierce wrath, is it thine? Is it proper to a Lion, or to a Man? Thy envie and covetousnesse insatiable, do not Dogges and Wolves the

the same? Thy intemperance and shameles-
nesse is hoggish; yea, if thou look rightly
into thy selfe, thou shalt find within, even
in thy heart, a certain world of beasts, yea
even in thy tongue alone, in that least of
thy members, as *St. James* saith, *Chapt. 3.*
a lake and a sea of venemous worms, a har-
bour of unclean spirits, a biding place or
cage of unclean birds, as witnesse *Isa. 3. &*
Apoc. 18. but we often increase so much in
malice that in wrath we exceed all kind of
beasts; the Dogges in envie, the Wolves
in covetous ravening, the Foxes in crafti-
nesse, the Basilisk in poyson of the eye: and
last of all, the very Hogges in filthinesse:
And from this beastly nature Christ (*Mat.*
3.) calleth *Herod a Fox*, and the impure,
Dogges and Hogges, Matth. 7. Furthermore
whosoever amendeth not the corruptions
of our generation, and is not renewed in
Christ, but dieth such a beastly man as we
have described, this man shall everlastingly
retain his Satanicall nature, arrogant, dis-
dainfull, proud, and shall remain a cruell
Lion, an envious Dogge, a ravenous Wolfe,
a venemous worm, and a Basilisk never to
be reformed; he carrieth about with him

C

alwayes

alwayes the image of Satan in everlasting darknesse, to beare witnesse he lived not in Christ, nor was renewed according to the Image of God, according to *John, Apoc. 21. Without be Dogges, Idolaters, and all Inchanters, that love and tell lies.*

CHAP. III.

How the man is renewed in Christ to life eternall.

Galat 6.

In Christ Jesus neither Circumcision availeth any thing, nor uncircumcision, but a new Creature.

Regeneration is the work of the holy Ghost, by which the man, the sonne of wrath and eternall condemnation, is made the sonne of grace and salvation, and of a sinner a just man, through Faith, the Word, and the Sacraments, by which our hearts, both sense, mind, understanding, will and affections, are renewed, illuminated,

luminated and sanctified in Christ, and according to Christ, unto a new creature. Therefore regeneration is conceived chiefly in two benefits and graces. I say, in Justification and Sanctification, or Renovation, *Cap.3.ad Tit.* Wherefore the originall of every Christian is two-fold, his line, or nativity and generation, the one carnall, defiled with sin, damned and accursed, descending from *Adam*, by which the seed of the Serpent, the image of the Devill, and the earthly and beastly man is propagated: The other spirituall, holy, heavenly, happy and blessed new birth or regeneration, through Christ, doth plentifully grow forth, by which the seed and image of God, and the man of God, so heavenly, and like unto God, is after a spirituall manner begotten & produced: for even as the stem of old *Adam* is in us, so is it necessary also, that the new stock, progeny and kindred of Christ be truly in us. And this is that old & new man, old and new birth, old & new *Adam*, the earthly and heavenly image, the old and new Jerusalem, the flesh and the spirit, *Adam* and Christ in us: lastly, the outward and inward man. Now goe to,

Two-
fold
birth.

The
word of
God is
the seed
of the
new
birth.

let us see how we are regenerated by Christ: Even as the old birth is propagated carnally from *Adam*, so regeneration is made spiritually from Christ, through the word of God, which is like unto a seed of a new creature, *born* (saith Peter, *Epist. 1. cap. 1.*) *not of a corruptible seed, but of incorruptible, by the word of God, living and remaining for evermore.* And blessed *John, Cap. 1.* *For he begot us voluntarily by the word of his faith, that we might be a certain beginning of his creatures.* Therefore this Word produceth Faith, which apprehendeth in like manner the Word, and in that Jesus Christ, together with the holy Ghost, and by that vertue, force, and efficacie, the man is regenerated. Briefly, regeneration is made first by the holy Ghost, *John 3.* and this doth Christ call, or term, *to be born of the Spirit.* Secondly, by faith, *John 5.* *He that beleeueth Jesus to be Christ, is born of God.* Thirdly, by Baptisme, *John 3.* *Unlesse one be born again of water and the Spirit, he cannot enter into the Kingdome of heauen.* Of which things let us see further: By *Adam* the man came by the greatest and chiefest of evils, sinne, abomination, wrath, death, devill, hell,

Faith
is the
means
of the
new
birth.

hell and damnation: for these are the fruits of the old descent, and originall: but in Christ the man recovereth, and receiveth the chiefest good, as justice, grace, blessing, life, and eternall salvation. From *Adam* the man hath a carnall spirit, and the rule and dominion of wicked spirits: contrariwise, from Christ he hath the holy Ghost, with his gifts, and a most quiet reigne and Kingdom; for such as the spirit of man is, such is his originall nativity and propriety. *You know not of what spirit you are of*, saith Christ, *Luke 9*. From *Adam* the man hath an arrogant spirit, swelling and proud, who if he have a desire to be regenerate, and born again, and to be renewed, then it will be necessary for him to receive an humble spirit, plain and simple from Christ by faith. From *Adam* we receive an unbelieving spirit, blasphemous and ungratefull; therefore it behoveth us by faith in Christ, to attain to a beleeving spirit, faithfull, acceptable, and well pleasing unto God. From *Adam* a disobedient, fierce, and rash spirit is given unto us: from Christ we must take the spirit of obedience, meeknesse and modesty, through faith in Christ.

The
fruits of
both
births.

A new
spirit
from
Christ.

From *Adam* we possesse the spirit of wrath, hostility, revenge, and homicide; but from Christ, by faith in the place thereof, is to be gotten the spirit of long-suffering, love of man, and goodnesse it selfe, which is charity. From *Adam* by our nativity, and carnal off-spring, the man hath a covetous heart, and spirit churlish, seeking onely his owne commodities and profits, snatching, and catching, that which is another mans; but from Christ by faith, is to be obtained the spirit of mercy, piety, and liberality. From *Adam* by carnall propagation doth proceed the spirit of shamelesnesse, uncleannesse, and intemperance; against which it is meet to seek to obtain a chaste spirit, clean and temperate. From *Adam* is communicated to him a lying spirit, speaking nothing but falsenesse and calumniation: from Christ we ought to participate the spirit of truth, integrity and constancy. Last of all, from *Adam* doth passe the spirit of beasts terrene or earthly, and meere brutish: And contrariwise, there is to be conceived from Christ, a spirit from heaven, celestiall and divine: and for that cause it was behoovefull for Christ to take

From
Adam
all evill,
from
Christ
all
good-
nesse.

take humanity upon him, to be conceived by the holy Ghost, and to abound with the same spirit above measure; yea, for this cause it was convenient that the Spirit of the Lord, the Spirit of wisdom and understanding, the Spirit of counsell and fortitude, the Spirit of knowledge and the feare of God should rest upon him, as saith *Isaiah*, Chap. 11. that the humane nature in him and by him, should be renewed, and that we in him, and by him, and through him should become a new off-spring and a new creature, receiving from him the spirit of wisdom and understanding for the spirit of foolishnesse; the spirit of knowledge in room of our naturall and inbred blindness; the spirit of the feare of the Lord, in stead of the spirit of impiety: in which permutation consisteth the new life, & the fruit of the new creature, or regeneration. For as in *Adam* we were all spiritually dead. neither could we expect other then death and works of darknesse it selfe, in Christ we must be raised again to the workes of light. As by carnall generation we entred into the sinne of *Adam*, so by faith through Christ, we must attain unto righteousness.

As

The humane nature is renewed by Christ and his Spirit.

In Christ by faith we are restored to life again.

Al good
works
ought
to pro-
ceed
out of
the new
birth.

The
descrip-
tion of
the new
birth,
and the
fruits
thereof.

As by the flesh of *Adam*, pride, covetous-
nesse, lust, and all kind of uncleannesse is
begotten, born, and groweth old in us ; so
by the holy Spirit our nature ought to be
renewed, sanctified, and repurged from all
pride, covetousnesse, lust, and envie. And it
is needful that we from Christ should draw
a new spirit, a new heart, sense and minde,
in the same manner as we drew from *Adam*
our fleshly subject to sinne. And as concer-
ning regeneration, Christ saith, *Isai. 9. Our
Father is eternall.* After this manner then
are we renewed in Christ to life eternall,
regenerated by Christ, and in Christ be-
come a new creature: by this regeneration
by Christ, and the holy Ghost, and Faith,
it is necessary works must flow and pro-
ceed, which we desire we should please God
in, so we live in the new birth, and the new
birth doth live in us, so we in Christ, and
Christ in us : so last of all, we live in the
Spirit of Christ, and the Spirit of Christ in
us. This regeneration and the fruits there-
of *Paul Ephes. 4.* calleth and termeth thus,
*To be renewed in the spirit of our minde, to put
off the old man, to be transformed into the
Image of God, 2 Cor. 3. To be renewed and
known*

known according to his Image that made you, to the Coloss. 3. Regeneration and renovation of the holy Ghost, to Titus 3. Last of all, to take away the stony heart, and to give us a fleshy heart, Ezek. 11. And by this appeareth, how by the incarnation and humanity of Christ, regeneration is raised, or proceedeth; that is to wit, because man out of his ambition, pride, and disobedience, offended and turned himself from God: this Apostasie could not be amended, or put away, but by extream humility, lowliness of will, and obedience of the Sonne of God. And as Christ in his conversation upon earth among men, was most humble, it is necessary that he should be the same in thee, to live in thee, and to renue the Image of God in thee. See now and behold the most amiable, the most lowly, curteous, the most obedient, and most patient Christ, and learn of him, or even as he is, live in him. For what was the cause, sayest thou, why he so lived? Truly, that he might be thy example, looking-glasse, and rule of life. He (I say) and no St. Bennets rule, nor of any other man commended unto thee, but the example of Christ, I say of Christ, which

New birth is from Christ.

The life of Christ in us. The example of Christ is the rule of our life.

The
new life
is the
fruit
of the
death &
passion
of our
Lord.

which his Apostles with one consent and direct finger did alone point at. And this is the reason of his passion, death, and resurrection: that is to say, that thou with him mayst die from thy sinnes, and again in him, with him, and by him, mayst rise spiritually, & walk in a new life; of which argument thou mayst see more hereafter in the 11. and 31. Chapters: therefore our regeneration ariseth out of, and disperfeth it selfe, from the healthfull fountain of the passion, death, and resurrection of Christ: whereupon S. Peter (1 Epist. 1.) saith, *God hath regenerated us to a lively hope, through Jesus Christ*: and thereupon it commeth to passe, that the Apostles every where do lay the foundation of penitence and the new life, to be the passion of Christ, as Rom. 6. 1 Pet. 1. *Spend your time in reverent fear, knowing that you are not redeemed with corruptible gold or silver, but with the pretious blood, even the Lamb the Lord Jesus.* Where thou seest the most pretious ransom of our redemption, to be the cause of our holy conversation. The same Peter (Epist. 1. Cap. 3.) writeth, *Christ bought our sinnes in his body upon the Crosse, that being dead unto sinne, we might live*

live unto righteousness, by whose stripes we are healed. And Christ himselfe (Luke 24.) saith: So it behooved Christ to suffer and rise again from the dead the third day, and preach repentance and remission of sinnes in his name. By which words it is manifest, that from the fountain of the passion, death, and resurrection of Christ, doth flow both preaching and repentance. Therefore the passion of Christ is both satisfaction for our sinnes, and the renewing of man by faith, both which together, and at once, are required to the redemption and reparation of mankind, because this is the fruit, and this is the efficacy of the passion of Christ, working in us renovation and sanctification, 1 Cor. 1. This lastly, is the means whereby we are born again, and renewed in Christ; neither is the *laver of regeneration* any other thing wherein we are dipt to the death of Christ, to wit, to die with Christ from our sinnes, by the help and efficacy of his death, and arise from sin by the grace of his glorious resurrection.

CHAP. IV.

What is true Repentance, what also is the Crosse, and Yoak of Christ.

Galat. 5.

Those which are of Christ, have crucified their own flesh, with the vices and concupiscence thereof.

Repentance and true conversion is the work of the holy Ghost, through which the man acknowledging his faults by the Law, and together therewith the most just wrath of God against sin, doth earnestly grieve for the same, and would not have committed those things he hath done: and through the Gospel understanding the grace of God by faith in Christ, obtaineth the remission of his sins; and by this penitency, the mortification and crucifying of the flesh, and all carnall pleasures and concupiscences of the heart, is accomplished, and together with the same quickning of the spirit, whereby it followeth, that *Adam* with all his corruptions, dieth
in

The
proper-
ty of
true re-
pen-
tance.

in us, and Christ contrarily liveth in us by faith, because these two necessarily do grow together; so as the resurrection or renewing of the spirit, doth follow the mortification of the flesh at the heeles; and the quickning of the new spirit followeth the abolishing of the old man: although the outward man decay, yet the inward man is renewed daily, 2 Cor. 4. *Mortifie your earthly members. Coloss. 3. and so think your selves dead in sinne, but alive in God through Christ Jesus our Lord, Rom. 6.* But let us consider why the flesh is to be mortified by true repentance: We said even now, by the fall of *Adam*, that the man became even devillish, earthy, carnall, without God, and without love, that is, without God and charity, changed from divine love to worldly love, so that every where in all things, he studies himselfe, favours, counsels, applauds himselfe, and setteth forth and provideth for his own honour and glory. And this as I say, is the effect of the fall of *Adam*: whiles hee studieth to make himselfe God, he involved all mankind, in one and the selfe-same calamity. And this corruption and depravation of human nature,

The old mans death is the life of the new

The flesh is mortified by true repentance.

True
peni-
tence
chan-
geth the
heart.

The
proper-
ty of
true re-
pen-
tance is
to die
to the
world
& him-
self.
To hate
ones-
own
life.

ture, must be changed and amended by serious repentance, that is to say, by true and divine contrition, by faith apprehending the remission of sins, and by the mortification of carnall pleasures, self-love, and pride: Neither doth true repentance consist, that you put away the great and outward sins, but that you descend into your selfe, and look inward, into the inward of thy heart and mind, turn over the secrets and closets thereof, change and renew them, and convert thy selfe from selfe-love to divine love, from the world and all worldly concupiscences, to a spiritual & heavenly life, and participating the merits of Christ by faith; whereupon it followeth that a man must deny himself, as it is *Luk. 9.* that is, to tame his will, & suffer himself to be carried wholly by the divine will, not to love himselfe, to account himselfe the unworthiest of all mortall creatures, to renounce all things he hath, *Luke 14.* that is, to contemne the world, with all the pomps and honours thereof, to passe by his own wisdom, and all endowments or gifts of nature with closed eyes, to trust in no creature but God alone, even to hate his own life, that

that is, carnall will and pleasures, concupiscence, pride, covetousnesse, lust, wrath, envie, to mortifie these, to displease himself to set nought by all that is his own, to boast in nothing, to attribute nothing to himself or his proper strength, to die to the world, that is, to the concupiscence of the eyes and the flesh, to the pride of life, and to be crucified to the world, *Gal. 6.* This, this, I say, is true repentance and mortifying of the flesh, without which no man can be the disciple of Christ: this is the true conversion from the world, from himselfe and the Devill, to God; without which, no sinner can have remission of sins, nor attain salvation, *Acts 26.* This penitence and conversion is the deniall of himselfe, and the true crosse and yoke of Christ, of whom himself speaketh, *Matth. 11.* *Take up my yoke upon you, and learn of me, for I am meeke and lowly in heart.* As if he should say, by earnest and inward humility is thy selfe-love and ambition to be tamed; and by curtesie wrath & desire of revenge, is to be kept under: that which indeed to the new man is an easie yoke, and light burthen, howsoever to the flesh it seem a most heaveie and bitter crosse.

And

To die
to the
world.

The
yoke of
Christ
is easie
to the
spirit, to
the
flesh a
crosse.

The
true
crosse
of
Christ
what
it is.

What
it is to
die to
the
world.

And this is indeed to crucifie ones flesh, with the vice and concupiscence thereof, *Gal. 5.* Therefore they erre, and doe greatly erre, which know no other crosse then tribulations, and worldly afflictions, being ignorant of inward repentance and mortifying of the flesh to be that true crosse, which we ought to carry after Christ daily, in bearing our enemies with great patience, and in overcoming the disdain and arrogancy of our slanderers and adversaries with mildnesse and humility, after the pattern and example of Christ, who was willing to die to the world and all worldlinesse, most perfectly; (I say) this yoke of Christ is our true crosse, which we are bound to beare; which when we doe, then we die to the true world: and not if we hide our selves in Monasteries; and if wee make singular orders and rules of living, being in the mean time in orderly in the heart, full of the love of the world, spirituall pride, pharisaical contempt of others, lust, envy, and secret hatred. I say, this is not to die to the world, no it is not; but to mortifie the flesh, with all things which are pleasant to it, and daily within, and secretly to

to be sorry, and to turn himselfe from the world inwardly to God, [whereby it cannot but come to passe, that the outward life and manners be renewed and changed; what if now one should only doe outward repentance or penance, abstaining from great and enormous offences for the feare of punishment, and the inward man doe keep his old spots still?] and daily inwardly in heart to die to the world, and to live to Christ by faith in sincere humility, and lowliness: and lastly, to confide in the grace of God in Christ Jesus, alwayes doing such and so great things. To this repentance are we called by Christ: I say, that true and inward conversion from the world to God, to whom also alone the imputation of his justice, and righteousness, and obedience, through the efficacie of faith, together with the remission of our sinnes is promised; so that without this inward repentance, Christ profiteth man nothing, that is, he shall not participate of his grace, and favour, and merit. The reason is, because they are to be comprehended by a contrite heart, faithfull, humble, penitent. Truly this fruit of the passion of
D Christ,

Without true
repentance
Christ
profits
nothing

The
fruits
of the
death
& pas-
sion of
Christ.

True re-
pentance
inward.

Christ is in us, that we may die to sinne by true repentance; and of his resurrection, in that Christ in us, and we in Christ, might live: And hereby commeth the new creature in Christ, and regeneration, which onely is available with God, *Gal. 6. Vide infra, Chapt. 33.* Therefore let us learn the nature & constitution of true repentance, and let us not erre in the common error, but let all of us esteem and beleeve to bid adieu to externall idolatry, blasphemy, homicide, adultery, whore-hunting, thefts, with all such enormities and vices externall, to be the true and onely repentance: neither yet doe I deny that this externall repentance is forbidden by the Prophet, as *Esay 55.* and *Ezek. Chap. 18.* and *33.* who likewise with the Apostles most certainly doe command and give charge to leuell at the inwards and heart it self, even another repentance inward, more noble then the outward, even that whereby the man dieth to pride, covetousnesse, and lust, denieth and hateth himselfe, renounceth the world, despoyleth himselfe of all his own, committeth himselfe to God, crucifieth the flesh, offereth a daily contrite heart, humbling

bling and trembling, as the best and well-pleasing sacrifice unto God. And last of all, doth live with a heart full of tears and groanes; which Character of inward repentance, the Psalmes of *David* doe every where set forth: So it remaineth that this is the true repentance, when inwardly in the heart with earnest sorrow, and most assured feeling of heaviness, we be made contrite and afflicted; and again be made holy and joyfull, purged and changed, and amended by remission of sinnes by faith in Jesus Christ, whereby it cannot but come to passe, that the outward life and manners be renewed and changed. What if now one should onely doe outward penance or repentance, abstain from great and erroneous offences for the feare of punishment, and the inward man doe keep his old spots still, and take no care to enter into the inward and new life in Christ, shall not such a one nevertheless be damned? neither shall it profit him a straw to cry, *Lord, Lord,* but he shall be constrained to hear that terrible voice, *I know you not:* For certain and sure it is, not all that say, *Lord, Lord,* shall enter into the Kingdome of heaven, but onely those

that doe the will of the heavenly Father. Under which terrible sentence of the Divine Majesty, it is manifest, men of all orders are comprised : for as many as doe not inwardly and from the heart truly repent, and become new creatures in Christ, those surely Christ will not acknowledge for his.

CHAP. V.
What is true Faith.

1 John 1. 5.

Every one that beleeveeth that Jesus is Christ, is born of God.

FAith is a solid trust, and a firm and certain perswasion of the grace of God promised in Christ for the remission of sinnes and life eternal, kindled through the word of God, and the holy Ghost in our hearts : by this faith is conferred unto us the remission of our sinnes, and that *gratis*, or freely, for no merits of ours, but Christs alone ; and that of meere grace, that our faith may remain fixed, or *unmoveable*, upon a firme and solid foundation. And this absolu-

absolution or forgivenesse of our finnes, is our justice or justification, and that true, solid, and eternall, before God: For neither is it of Angels, but by the obedience of the Sonne of God, his merits and ransome, which by faith we appropriate unto us, fixing and applying the same to our selves; therefore neither is the imperfections of our life, or any finnes left remaining to withstand us, but they be covered with the vaile of grace, for Christs sake, *Psal. 32.* Furthermore, by this solid and firm trust, this followeth, that the man doth dedicate his whole heart solely to God, in him he resteth alone, to this one is he glewed or fastened, with this alone he entreth society, and is joyned to God, and participateth all things that are of God, and Christ, and is made one spirit with God, taketh and collecteth from him power and strength, a new life, new joyes, many recreations, peace, lightnesse of heart, the soules Sabbath and rest. Lastly, justification and holinesse, or sanctification in the holy Ghost. What other thing then is it at the length, but to be regenerated through faith? for where true faith is, there

Properties of a true faith.

New
birth.

is Christ with all his justice, holinesse, redemption, merit, grace, remission of sins, adoption, and inheritance of life eternall. And this is the new life and regeneration, through faith in Christ, whereupon the Apostle to the *Hebrews*, Cap. 11. calleth faith a *Substance*, that is, the undoubted, solid & firm trust of things which were hoped for, and a certain manifest and notable conviction and experience of things invisible: And finely, so great and powerfull is the consolation of a true living faith in our hearts, as it cannot but convince by arguing most firmly from experience and tast of the soveraigne good in his soule, that is, from the quietnesse and peace in God, whereby that preservation remaineth most certain, which a Christian doubteth not to seale with his death: and this is that strength of spirit and inward man; this is vigor and alacrity of faith, or *Parrhesia*, Eph. 3. *Phil.* 1. 1 *Job.* 2. & 3. this joy in God, 1 *Thess.* 2. Lastly, this *Plerophoria*, and immoveable & firm certainty, 1 *Thess.* 3. even for which I shall dare to dye, that truly cannot but first be perswaded in my mind most firmly, through the H. Ghost infixed
and

Justified
faith
where
peace.The
certainty
of
faith.

and impressed in my inward understanding; also it behoveth to be lively & inward in most powerful consolation, wherby that commeth to the mind which is supernaturall, divine, and a celestially strength to overcome the feare of death, and the love of the world to be utterly extinguished in me: I say, so great & so solid *Prolepsis*, or perswasion and union with Christ, is needfull, that neither death nor life can dissolve it, *Rom. 8.* whereupon B. *John* pronounceth, *That he that is born of God, hath overcome the world.* But to be born of God cannot be any vain, or shadowed thing, it ought to be a lively thing, and very powerfull: For it were wickednesse to beleeve that the living God did beget a dead off-spring, frivolous and dead members, or instrumentss: but rather it is for a certain rule that God cannot, being a living God, but beget a living man, no other then new. Now seeing our faith is the victory, by which we overcome the world, who can doubt that it should overcome, being indued with powerfull strength, and greatest force, and that our faith, which is commanded by God to overcome the world, ought to be lively

To be
born of
God, is
no dead
work.

It is li-
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What
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out him
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Justifi-
cation
is not
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works.

overcomming, and affections working di-
vine faith, a certain force and influence,
yea Christ himselfe apprehended by faith,
and fixed in our minds, and grafted in our
understanding: and by this vertue of God
we return into God, and become intimate
and one with God. And from *Adam* as
from a cursed Vine, we are transplanted in-
to Christ that living and blessed Vine, *John*
15. So in Christ we possesse all his goods,
and in him are justified. Even as a Scien, or
a plant grafted in a good tree, groweth,
flourisheth, and beareth fruit; without
it, it withereth: so man without Christ
is a cursed vine, and all his works are sin-
full, the grapes of it are bitternesse & gall,
Deut. 32. but in Christ blessed and justified;
wherefore St. Paul faith, *2 Cor. 5*. *that bee*
that knew no sinne, for us became sinne, that
we might be justified before God in him. By
this it appeareth manifestly, that works do
not justifie, because we must be grafted in
Christ by faith, before we can do any good
work; and so thy justification is the gift of
God, freely given before, and preventing all
our merits; we may as well say, a dead
man may see, stand, and doe good of him-
selfe.

selfe. I think so indeed, but he must first be
 raised from death : so thou likewise that art
 dead in sinne to God , canst not performe
 any work to God ; unlesse thou be first raised
 by Christ to life : which being granted,
 it followeth, thy justification onely proceedeth
 from faith in Christ : And faith is like
 a new-born babe, newly come into the
 world, weake and naked, set before the
 eyes of his Saviour, from whom, as from
 his parent, hee receiveth justice, honesty,
 holinesse, grace, and the holy Ghost. And
 after this manner is the naked child, by the
 mercy of God cloathed, and both his
 bracelets being taken away, he receiveth
 of God grace, health and holinesse : This
 alone therefore, this onely receiving, maketh
 him godly, holy, and happy, and our true
 justification, onely through faith, and not
 through works : I say, by faith, which apprehending
 Christ, be it what it may be,
 with all his goodnesse, he challengeth and
 maketh it his own properly, then of necessity
 sinne, death, Devill, and hell, must
 give back and vanish away : and so power-
 fully, lively, and effectually doth the merit
 of Christ through faith work and abound,
 that

But in
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What
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 tion is.

Sin and
 death, &
 hell are
 subject
 to faith

that even the finnes of the whole world cannot hurt them. Now seeing that Christ by faith liveth and dwelleth in thee, let us never think or beleewe, that this his habitation is a dead work, but rather a certain living thing, not idle; powerfull working, or as I may say in one word, a renewing: for faith performeth two things; first, it transplanteth thee into Christ, and giveth him freely unto thee, with all that he hath: secondly, it reneweth thee in Christ, that thou mayst grow green and flourish, and live in him: neither is the grasse brought into the stock for other purpose, but that it should flourish and bring forth fruit in it. And even as by the Apostasie of *Adam*, and by the deceit and seducing of the Devill, the seed of the Serpent, and the Diabollicall corruption of his nature, is sown in man, growing up into a tree bearing the fruits of death; so by the word of God, and the holy Ghost, the faith is sown in our hearts, as the seed of God, in which after a wonderfull manner, are shut up all divine vertues and properties; from whence in a like manner doth flow forth a most glorious and new Image

Faith is
the seed
of God.

of

of God, and bringeth forth a new tree, whose fruits are obedience and patience, humility, courtesie, peace, charity, justice, a new and another man; and so the whole Kingdome of God: for true and saving faith reneweth the whole man, maketh clean the heart, joyneth and uniteth it to God, purged anew, and set free from earthly things, it hungrerh and thirsteth after righteousness, it worketh love, it bringeth peace, joy, patience, strength, moderation in adversity, it overcometh the world, it maketh us the sonnes of God, and heirs of all celestiall goodnesse, and co-heirs with Christ. If it happen any to be without, or to be ignorant of this joy which is by faith, acknowledging himselfe to be of little faith, let him beware he distrust not therefore, but rather let him trust in grace promised by Christ; which promise remaineth certain, immoveable, and everlasting. And although we through humane infirmities, doe often fall and goe backwards, let us in the mean while alwayes account it sure and certain, that the grace of God remaineth solid and firm, whensoever by true and serious repentance we arise from our fall,

Consolation
of those
that
have
little
Faith.

fall; for Christ is and will be Christ and Saviour, although you take hold of him by a firm or weak faith, for he imbraceth both alike, and Christ is alike to all. Moreover, the promise of grace is universall and perpetuall, upon which it is necessary our faith be founded, without difference, firme or weak, and in the mean time erect and fill thy heart with hope; God will in his good time, & in his own season, bring that sincere and sensible joy unto thee, although he hide himselfe a while in the inwards of thy heart, *Psal. 37. 77.* Of which Argument I shall say more, *Lib. 2.*

CHAP. VI.

How the word of God by faith in man, ought to spread forth & live.

Luke 17.

For behold the kingdom of God is within you.

BEcause in Regeneration and Renovation of the man, all things are in us, therefore our great Gods will was, that those

those things which by faith in man, ought to be done spiritually & fulfilled, should be outwardly set forth in writing, and the whole new man painted and fully set forth in his word: for seeing that his word is the seed of God in us, certainly it is necessary that it should bring forth fruit, and out of that seed to grow by faith, which the Scripture outwardly doth teach and beare witness of, or certain it is, that the seed and embryo is dead: I say, in faith and spirit I ought to tast, prove, and joyfully in the inward sense perceive, heare, see, and touch even those things the Scripture doth dictate and declare most truly; neither did God the Father in his counsell manifest the Scripture, that as a dead letter it should lie hid in paper & ink, but that it should receive life in faith and Spirit, or as we vulgarly say, be turned into our joyce and blood, & spring up and grow young in us, to another new and inward man, because I say all things ought (and it is meet so to be) to be fulfilled and performed in faith and spirit through Christ, whatsoever the Scripture doth outwardly teach. Let us shew it in the example of *Cain* and *Abel*, whose natures, manners,

All the new man is set forth in the Scripture.

The word of God is to quicken in us.

manners and actions, if you call to mind, you cannot but understand that History: If you suppose in the place of *Cain* and *Abel*, the names of the old and new Man to be in the like manner to be done and iterated: for what is the displeasure of both? what is that lying in wait that *Cain* laid against *Abel*? What others are all those, then the daily strife of the flesh and the spirit? what other enmity then the seed of the new man, and the seed of the Serpent? Neither is there other reason in common sense: for by the food from heaven the corruption of the flesh is to be drowned and washed; but just and faithfull *Noe* is to be preserved in the Ark, and a new Covenant is to be made between thee and thy great God. Moreover, the Tower of *Babel*, or *Confusion*, ought not to be built in thee. Thou must, with *Abraham*, goe forth of thine own Countrey, or knowledge, and all things are to be left, even thy life it selfe, that thou mayst walk perfectly before God, carry out the victory, and goe into the land of promise, and Kingdome of God. And Christ meaneth no other thing *Matth. 10. Luk. 14. If any come unto me, and hateb*

hateth not his father and mother, his wife and children, his brothers and sisters, yea and further, his own life, he cannot be my Disciple; that is to wit, he must bid all these adieu rather then Christ. Furthermore, with *Abraham*, as *Abraham* did, thou must fight against five Kings which are within thee. I say, the Flesh, the World, Death, Devill, and Sinne. And with *Lot* thou must goe out of *Sodom* and *Gomorrhah*; that is, thou must renounce thy wicked and worldly life: neither must thou with *Lots* wife, look back, as Christ commandeth, *Luke* 12. Briefly, our great God hath composed all the holy Scriptures for faith and the Spirit's sake: And it all ought to be fulfilled in thee spiritually. And to this belongeth all the warres and battels of *Israel* against the Infidels and Heathen people. And no other thing covered under the bark of the letter and the history, then the continuall strife between the flesh and the spirit. Of this place and to this purpose is whatsoever is extant of the *Mosaiicall* Priesthood, the Tabernacle, the Ark of Covenant and Propitiatory: all which doe pertain unto thee to whom it belongeth to pray in faith and spirit,

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the old
Testa-
ment is
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faith.

All the
new te-
stament
is to be
fulfilled
in man.

The
life of
Christ
in us.

spirit, to burn incense, and to kill the Sin-offering, Christ Jesus will have all these to be done and performed in thee, who hath contracted these in the new Man and Spirit, as an epitome and words abbreviated, to be fulfilled in thee by faith, and sometimes in one sigh: for the man is a breviary of all natures, is the Center and little world; so is it a compendium of the sacred Scripture, and abridgement of the Word. And to come to the new Testament, what other thing is it according to the letter, than an externall testimony and pattern, because all things in like manner are to be iterated & fulfilled by faith in man? I say all, even all the new testament, so much as it is, ought to be in us, & this one thing it doth require & look for at our hands, because the kingdom of God is in us: Therefore even as Christ by the holy Ghost in the faith of *Mary*, was conceived and brought forth; so ought the Sonne in me likewise be conceived after a spirituall manner, and begotten, increase, and grow up. Furthermore, because I am become a new creature in Christ, it remaineth and it followeth, that I should live and walk in it, in it and with it to flie into exile

exile, with it to exercise humility, contempt of the world, patience, loving kindnesse, and charity, and to pardon or forgive our enemies their injuries, to use mercy, to love our enemies, to doe the will of the Father, being tempted of Satan to carry away the victory from him, by reason of the truth that is in me, derided, despised, and contemned; and if necessity require, to die for, and with him after the example of all the Saints, to beare witnesse before him, and all the elect, that he is in me, and I in him was joyned by faith, and so lived. And this is that which is spoken, saying, To be conformed to the image of Christ; for example, to be born with and in Christ, to put on Christ, to grow up and wax strong in him, to live in exile, to be dipped in his baptisme, with him to be derided, to die together, and to be crucified together, to arise together from the dead, and reigne together, and not that alone by the crosse, and patience, and suffering adversity together; but by daily repentance, and inward contrition and grieve for his sinnes committed: I say, after this manner to die daily with Christ, and by crucifying our flesh, if we

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The death and resurrection of Christ in us.

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be minded to be joined wth him as with our head, and to be united therewith: if it be otherwise done, then is it not in thee, but without thee, far from faith, heart, & spirit, otherwise it will profit thee nothing; for he would have thee to be inwardly retained, so to live, to bee inwardly consoled and kept safe. All which faith in Christ performed, whilst the word of God doth live within us, and it is as it were a living witnesse in us of those things which are spoken of in the holy Scripture. And after this manner faith is called *Hypostasis*, or a *Substance*, Heb. 11. And out of this which we have said, it doth appeare manifestly, all the Sermons and Epistles of Christ, the Prophets and the Apostles, and the Scriptures so generall, doe belong to one man, yea to us all, with all the Parables and Miracles the history of Christ is replenished; therefore neither was it necessary those things should be appointed & to come to passe written to the knowledge of all people, unlesse they were spiritually in us to be fulfilled. Therefore when I read that Christ cured others, I doe promise to my self the same, because we live one with another: when

when he cured the blind, I am in good hope that he will give unto me, being spiritually blinded, by his grace and blessing, a spirituall sight, I mean other miracles, seeing there is the same reason of all, and then being blind, lame, palsie, leprous, and dead in sinne, doe thou understand it by thy selfe, acknowledge it, and confesse, and he will make thee whole in him, that thou maist have part in the first resurrection: the summe is, the Scripture doth bear witness outwardly to those things which inwardly by faith the man should fulfill: So it painteth out the image of God outwardly, according to which inwardly within thee by faith thou oughtest to be so. So is the Kingdome of God according to the letter, Christ according to the spirit, as speaketh the Apostle, *2 Cor.* So *Adam* his apostasie and redemption, the new *Jerusalem*, regeneration; finally, another creature; he describeth outwardly all within thee by faith; yea thou thy selfe ought to be so, or the Scripture profiteth thee nothing. And thus much of faith, & the work of it in us, yea of God himselfe, and the reigne of Christ in our heart.

The letter of the Scriptures by faith is to be fulfilled.

CHAP. VII.

How the Law of God is written in
the hearts of all men, that they
be inexcusable at the day
of Judgement.

Rom. 2.

*When the Gentiles that have not the Law, doe
naturally the things of the Law, shew-
ing the work of the Law written in their
hearts.*

When God made man after his I-
mage in perfect justice and holi-
nesse, he adorned him with divine vertues
of all kinds, as some pattern of Art, and an
unimitable work, and most accurately set
it forth: three things he infixed in his con-
science so firmly, and imprinted them, that
they could never be put out or defaced. The
first, is the naturall testimony of God: the
second is an inbred knowledge of the last
judgement, *Rom. 2*. The third, is the Law
of Nature, or naturall justice, by which ho-
nest and dishonest are commonly discer-
ned,

Three
things
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the soul

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nature.

ned, whereby both joy and sorrow are discerned and reconciled. For there was never any Nation so barbarous and cruell, which did not acknowledge some God to be, nature arguing and convincing this by both inward and outward reasons most firmly: yea, they did acknowledge not only there was a God, but taught by their owne conscience, because therein sometimes they were cruciated with sharp and terrible things, and sometimes they did find an inward pleasure and tranquillity, thereby collecting that God was just, and ought so to be; and that he was the revenger of evil things, and the rewarder of good things; by which knowledge they went further, to find the knowledge or doctrine of the immortality of the soule, as appeareth by *Plato*, who most gravely hath discussed and treated of this businesse. Last of all, by this law of Nature, or inbred light, they gathered that God was the author and cause of good, according to whose nature the best and true worship was the study of vertue, and a mind purged from vices: wherefore they defined the summe or chiefe good by vertue, vertue is the chiefe goodnesse; and

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there were for that cause Schooles of Morall vertues founded and maintained by *Socrates* and other Philosophers; which things doe serve us for instruction, that God hath left in man a spark of the light of nature, and as it were a certaine token or footstep of in-bred knowledge and understanding of God, that thereby he might be admonished of his off-spring, and by following these footsteps, might so come to his Maker: neither was many of the Ethnickes ignorant of this, and amongst those, *Aratus* the Poet spoken of by Saint Paul, *Acts 17. We are the off-spring of God. And Menilius*, who thus saith: *Is there any doubt that God dwells in our hearts, and that our souls return to heaven, as they came from heaven?* Moreover, because the Gentiles had this naturall testimony of God, and a conscience besides, which is a convincing argument, that he is our maker; and hereupon through their own fault and merit, man shall be condemned, and shall be altogether without excuse. And St. Paul to the *Romans* argueth thus, Chap. 1. *He who knoweth that God is, and doth not study to know him aright, and him to worship, he shall*
be

be inexcusable at the day of judgement. Seeing then that the Gentiles did know the justice of God, that is to say, taught by their natural conscience; because they that do evil, are worthy of death, not only because they doe evil, but because they are delighted therein, and thereby have condemned themselves. And in Chap. 2. hee speaketh of their consciences in themselves in like manner accusing or excusing themselves, will be a testimony at the future day of judgement, when God shall judge the hidden thoughts of men, which if the Gentiles for that cause shal be inexcusable, because being indued with the naturall knowledge of God, against their consciences they have not sought God, what shall they say for themselves to whom God hath manifested his Word, and by Jesus Christ his onely begotten Sonne, hath invited them to repentance, that is, that they should abstain from sinne, and decline from the works of malice, to participate by faith the merit of Christ, and obtain thereby eternall salvation? Wherefore every halfe Christian in that day shall be condemned of two most grievous witnesses, by their

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conscience, I say the law of Nature, and by the revealed word of God: Whereupon the terrible sentence will follow; Christ saying, *In that day it shall be easier (or better) for Sodom and Gomorrah, then for them; and that the Queen of the South shall arise to the condemnation of the wicked generation.* The reason is, because our great God made the soule immortall, and in that soul a conscience, which can neither forget God, nor come at God: and hereupon followeth the terrible vexation and unrest of the soule, and the everlasting pains of the damned, which also will be so much more heavy hereafter, by how much more by impenitency of heart they have heaped up the wrath of God against the day of judgement, 2 *Thess.* 2. for even as our great God, by a most just judgement, hath given over the Gentiles into a reprobate sense, because they contemned the inward Law of Nature and their conscience, and the Law of God written in their hearts, and contemptuously resisted it, as God himself; whereby they become blind in their understanding, they fell violently into filthy and abominable heynous offences, thereby heaping up

the

the iust wrath of God : So false Christians, because they have contemned both, as well the inward as the outward testimony of God, in not repenting, doe resist the holy Ghost, and blaspheme God : For this cause God giveth them over to a reprobate sense, worse then Ethnicks and Turkes : And moreover, suffereth them to fall into terrible errours, to beleieve lies ; and that all those should be punished that are delighted in unrighteousnesse. Whereupon it is, that such filthy abominable offences do creep abroad among Christians ; and doe beare rule, pompos and Satanicall pride, unsatiable covetousnesse, abominable intemperance, beastly lust, and every kind of most inhumane wickednesse, all which doe arise from wilfull blindnesse, hardnesse of heart, and are in a reprobate sense : and the reason is, because Christians in their life and conversation will not follow poore, courteous, meek, lowly Christ, and are scandalized in him, thinking it a shame to them to lead his most holy life, whom God hath given to the world, that they might live after his example, as in the light, and walke in his steps. Hereupon the the same most
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Joh. 12.

The
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just God suffereth them to follow Satan, taking the life of Satan upon them, full of all abominable wickednesse, lying, and unmercifulnesse, to execute all the workes of darknesse, because they resolved in their minds, not to walk in the light, according to that of Christ, *Walk in the light while you have the light, that the darknesse doe not overtake you.* Lastly, if God did punish the Ebnicks with such terrible blindnesse and reprobate sense, because they contemned the Law of Nature, being like unto the snuffe of a Lamp smoking; and the remainder of the darknesse of the light of Nature and Conscience, or as the words of *Paul* to the *Romans*, Chap. 1. they did not approve it to have God in their knowledge: so that by their own fault they went without their own salvation: how much more true is it, that those doe not attain to salvation, in whose hearts not onely by nature, but by the word revealed & the new covenant, the word of God is written, and yet do despise and cast behind them this grace and favour? Of which new Covenant *Jeremy* saith, Chap. 3. *This shall be my compact, I will put my Lawes into their inwards; and I will write*

write it in their hearts, and a man shall not any more teach his neighbour, and a man his brother, saying, Know the Lord: for all men shall know me, saith the Lord, even from the least to the greatest, because I will forgive their iniquity, and I will not remember their sins any more. Heare what is said, Heb. 10. To those that voluntarily offend or sinne against God after the knowledge be hath received, for such there is no sacrifice left for him, but a certain terrible expectation of judgement, and offering by fire, which consumeth the adversary. He that breaketh the Law of Moses, without any mercy, by the mouth of two or three witnesses, shall die the death; how much more and worse doe you thinke, doe they deserve death, which have contemned against the Sonne of God, and polluted the blood of the Testament in whom he is sanctified, and contumaciously despised the spirit of graces, for we know who hath said, Vengeance is mine, and I will return it upon them. And again, because the Lord will judge his people, It is a fearfull thing to fall into the hands of the living God. With which heave sentence without doubt those are not stricken, which fall through humane frailty, but

but those that wittingly and willingly sin against the true knowledge, and persevere in impenitencie.

CHAP. VIII.

Without true repentance no man can challenge Christ and his merits to belong unto him.

Numb. 9.

The unclean may not celebrate the Paschever.

THe words of our Saviour Christ, *Mat. 9.* are, *The healthy have no need of the Physitian, but the sick: I did not come to call the just, but the sinners to repentance;* whereby we are clearly taught that Christ indeed did call sinners, but to repentance, neither can any come unto him without repentance, without conversion from sinne, and faith: for repentance is no other thing then by true contrition and sorrow to die unto sinne, and by faith to obtain forgiveness for sinne, and to live unto righteousness.

What is
true re-
pen-
tance.

ousnesse in Christ, so that in true repentance, necessarily serious and divine contrition must go before, a heart as I may say, broken, and crucifying the flesh, whereupon in *Cap. 6. Epist. ad Hebr.* Repentance is said to be, or is called the worke of dead men, because by it we abstain from those works whose reward is death; which if it be not done, then the merit of Christ profiteth not us one haire: For seeing Christ proffereth himselfe to be the Physitian of our souls, & his holy bloud to be the only and most true medicine of our sins, and no medicine, although it be most pretious, can cure the sick man, which will not refraine from hurtfull things, and things resisting the power of the medicine: so it remaineth that the bloud of Christ and death can profit nothing those that purpose not to abstain from sinne: Whereupon blessed *Paul, cap. 5. ad Galat.* saith, *Whosoever doth such things (the works of the flesh) doe not obtaine the Kingdome of heaven, nor shall have any part in Christ.* Moreover, if Christ by his bloud is become our medicine, who can doubt that first we must be sick? for the whole have no need of a Physitian, but the

the weake. And none is spiritually sicke, who is not penitent, and who is not sorrowfull from his heart for his sinnes, who hath not a contrite heart and humble, who is secure as concerning the wrath of God, who hath not resolved, and firmly in his mind decreed to flye all worldly concupiscence; who lastly, seeking after honour, wealth, and pleasure, takes no knowledge of his sinnes, such as are so, those are not sick, and consequently need no Physitian, and Christ profiteth them nothing, it is manifest. Therefore again and again, let this be remembred, that Christ called sinners, but it was to repentance, because a penitent heart, contrite, pensive, and faithfull, onely and alone is capable of the most precious blood, death, and merit of Christ. I account him happy whosoever he be, that heareth this holy calling inwardly, and in his heart; I call that a divine sorrow and anguish for sinnes, which worketh repentance to stedfast salvation, as the words be, 2 Cor. 7. The holy Spirit doth produce this divine sorrow by the Law, and serious meditation of the passion of the Lord, because it not onely aboundeth with the

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documents of grace, but also withall hath in it an earnest exhortation to repentance, and a most terrible glasse of the divine wrath. For if we seek into the cause of his most bitter death, what else can we say was the cause, but our finnes? If you joyn the divine love, out of which he most willingly gave his Son for us, as also you shall have his singular example both terrible and wonderfull of his divine justice and clemency; which seeing they are so, who then sincerely loving Christ, can be affected and delighted with sinne, which he knows Christ had with his blood washed and purged? Consider also with me, O man, which art subject to pride, and art slave unto ambition, with what contempt, and how great humility, Christ Jesus ought to repaire our pride and insolency, think of his poverty, that he might satisfie for thy covetousness; surcease at last, through God, so studiously to seek after wealth, and insatiably to thirst after riches most wretchedly. He with incredible griefe of mind and anguish not to be uttered, doth satisfie and abolish the pleasures and concupiscence of the flesh: and thou contrariwise continually

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nually dost give thy selfe to pleasure and lust, how evill is thy preposterousnesse, pravity and wickednesse, to take delight and pleasure in those things which to Christ were so wonderfully bitter; he died to expiate thy wrath, hatred, enmity, rancor, bitterness, desire of revenge, and implacability, with extreame mildnesse and patience, and wilt not thou even for the least cause, be very angry, and account revenge more pleasant then life, even for which thy Redeemer did drink the most bitter cup of death? wherefore, so many as aspire to the name of Christians, and doe not abstain from sin, those (I say) do even crucife Christ, and doe make a mock of him as it is said in the Epistle to the *Hebrews*, Chap. 6. Therefore it is impossible that those should participate of the merits of Christ, which indeed they doe tread under foot, as it is in the same Epistle Chap. 10. And because they doe pollute the blood of the Testament, neither beleeeve truly that their sinnes are expiated by him, or much esteeme his death, or think he died for his cause, because they contemne the spirit of grace, that is, they despise it and repell it, even for that they
by

by their wicked life they deride and contemne the mighty grace of God offered: so that the blood of Christ shed for them, crieth for revenge against them, and that by the just judgement of God (which is most terrible to heare) all which they doe offer up & draw upon themselves: for truly it is a *fearfull thing to fall into the hands of the living God*, as it is written in the same Chapter: for God even our God, is a living God, not a livelesse Idoll, that will not, or is not able to revenge this refusall and contempt of his grace: which revenge and divine wrath, even their own conscience doth threaten them, and follow them at the heeles, who hearing that the Sonne of God did die a most terrible death for sinne, yet doe not take any care to abstain from sinne. And this is the cause wherefore presently after the death of Christ, repentance was preached over all the world, both because he died the death for the sinnes of the whole world, and in all places of the world men should repent, as it is written, *Chap. 17. Acts*, and that they might receive that *Panacea*, that soveraigne hearb that cureth all diseases with a contrite, penitent

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nitent and faithfull heart, lest the grace of God should be frustrated and made voyd: for after this serious repentance remission of sinnes doth follow immediatly after; neither is it possible he should have his sins remitted that repenteth not, grieveth not, that hath sinned, and yet rejoyceth in sins: as also nothing is more foolish and preposterous, that those sinnes should be pardoned, the which thou never didst think to abstain from, or challenge the merit of Christ to himselfe, and in the mean time to wallow in his sinnes, which was the cause of Christs death. And yet there be many, who although all their life they never repented seriously that they had sinned, nor have abated a hair of their wrath, covetousnes, pride, hatred, envie, hypocrisie, and unrighteousnesse; but rather have grown and augmented their sinnes more and more, and yet dare require remission of their sins, and challenge the merit of Christ to belong unto them, which indeed is their blind and deplorable impudencie. These are such as flatter themselves to their exceeding evill, perswading themselves through their own foolishnesse, that they are good Christians,

stians, because forsooth they know and beleeve, that Christ died for their sinnes, and by this meanes they doe beleeve stedfastly they shall be saved : but thou art an unhappy, and after a most miserable manner bewitched false Christian ; for neither doth the word of God teach, that by this means life eternall is to be obtained, neither any of the Prophets or Apostles did any time so preach ; but this is the unanimous consent : Thou which requirest to have thy sinnes pardoned, first repent, abstain from thy sins ; and then grieving from thy heart, & earnestly, that thou hast sinned, beleeve in Christ. But how should he bee sorry for his sinnes, who never thinketh how to eschew sinne ? or how should he eschew his sinnes which is not sorrowfull for the committing of them ? Wherefore Christ with all his Apostles & Prophets, doth teach thee that thou must dye to the world and sinne, as to pride, covetousnesse, lust, wrath, hatred, and that thou must return with all thy heart to the Lord, and ask pardon of him ; which being done, now thou art absolved and free from thy sins, and now the heavenly Phy-

What
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die to
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world.

litian respecteth thee, who onely healeth contrite hearts; if thou insist upon any other way, Christ profiteth thee nothing, and in vain, and of no value, or belonging to salvation, is the boasting of thy faith: for true faith, which reneweth the man, it extinguisheth and mortifieth sinnes in man, and quickneth him in Christ, that is, maketh him to live in Christ, in faith, and in his charity, humility, meeknesse, and patience. And after this manner Christ is to thee the way to life, and thou in like manner art a new creature in him. But if thou intend to sinne, and hast not yet determined to leave thine iniquity, but applaudest all thy old sinnes or actions of old *Adam*, let it be; how canst thou be another creature, or how canst thou belong to Christ, when thou dost not *crucifie the flesh with all the desires thereof, and concupiscences?* as the Apostle saith, *Galat. 5.* Goe then, and daily heare ten Sermons a day, and every month confesse thy selfe and communicate: for all these things are farre unworthy of remission of sinnes; because a penitent heart, contrite and faithfull, which maketh thee capable of this wholsome medicine,

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dicine, thou dost not bring with thee. Truly and indeed, the Sacraments and Word of God, which are the most powerfull remedies & helps, yet but only to those that repent of their sins from the bottom of their hearts, and that with daily faithfull mourning doe detest the way of their old and former life: For what profiteth it to anoint a stone with pretious oyntment, or a medicine? Or what harvest shalt thou reap if thou sowest amongst thornes and briers? Therefore thou must first pull up all these young thornes that choak the good seed, and all things that hinder thee from reaping a good harvest. Last of all, whosoever cleaveth to his sinnes, it is sure that Christ profiteth him nothing; the nativity of Christ helpeth him nothing, who careth not to be born with him; nothing the death of Christ, him who hath not determined firmly in his mind to die unto sin; nothing the resurrection of Christ, him who refuseth in him to arise from sin: lastly, the ascension of Christ profiteth nothing to him that will not lead a heavenly life. But if converted with the prodigall, thou deplore, hate, and flye sinne, and then prayest to obtain

Whom
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eth no-
thing.

tain pardon of God, and beholding by faith Christ crucified, and his wounds, like unto the true Israelite, thou mayst say, *Good God have mercy upon me a most grievous sinner;* then pardon is at hand, what and how great soever thy finnes be thou hast committed, so great truly is the perfection in the redemption gotten by the blood of Christ, and so is the perfection of applying the grace and imputation of the whole merit of Christ by faith: and it is most true, that is in 12. *Sap. God giveth place to repentance for sins,* that is to say, pardoning freely & perfectly, and wholly, the penitent for Christ; yea, it is the great good pleasure of God to exercise mercy, and to pardon finnes freeiy. *My bowels are troubled within me as towards them, I am mercifull, and I will have mercy of them, saith the Lord, Jer. 31.* For then the death of Christ is effectuell, and cometh to perfection, or bringeth forth his fruits; and therefore the Angels of God in heaven rejoyce, because the blood of Christ is become profitable to sinners for whom it was shed.

CHAP. IX.

The Antichristian life of men of
this time, doth deny Christ
and the true faith.

2 Timoth. 3.

*They have a certain form of godlinesse, but doe
deny the vertue thereof.*

BEcause no man doth boast himself that
he is no Christian, although he doe no
part of a Christian; it followeth that by
those manners he denieth Christ, or Christ
is denied, contemned, derided, blasphem-
ed, whipt, crucified, slain, and buried ac-
cording to the Apostle, who saith, that cer-
tain men *crucified the Sonne of God again, and
doe boast thereof*: and also according to Da-
niel, who in the twelfth chapter foretelleth
that Christ *shall be pulled up by the roots*;
which Prophecie is vulgarly expounded of
Christ crucified at *Jerusalem* by the Jewes
crying, *Away with him, Away with him, cru-
cifie him*: which exposition I would to

Christ
is deri-
ded by
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ed life.

Where
the
life of
Christ
is not,
there is
no
Christ.

True
faith.

God it were true, and that Christ were not yet daily by the Antichristian life taken from amongst us, so that his life truly holy and excellent at this day, is no where to be found: for what darest thou speak of thy faith and doctrine? where the life of Christ is banished, there is no Christ, that is more true then may be doubted: or what is faith without a Christian life? even a barren tree without fruit, according to blessed Jude, who calleth the *false Apostles, Summer trees without fruit, twice dead*: of which sort the world is full. That which Christ foretold would come to passe, *Luke 18. When the Sonne of Man commeth, doe you think he shall find faith upon the earth?* He speaketh of faith, not this faith of which the world is full, and which we professe in our mouthes, and deny the same in our workes, as if it consisted in this, to love Christ in words, and not in deeds and truth; but the new man is another man, regeneration, a good tree, with his fruits, a man renewed by faith, in whom Christ liveth and dwelleth by faith. This is the faith that our Saviour meant, which according to his prophesie, is almost

no where to be found at this day. For where true faith is, there Christ and his life must needs be: even so contrariwise, whosoever doth not imitate the life of Christ by faith, in him is neither faith nor Christ. The words of our Saviour are, *Luk. 12. He that shall deny me before men, I will deny him before the Angels of God.* This deni-
all of
Christ.
all is not onely done in words, or by the mouth, as when we renounce our faith and Christ, but much more and more powerfully when in deeds and life we resist Christ and the holy Ghost voluntarily: that which St. Paul calleth *deni- all in wordes and deeds.* For it is most certain, that Christ is no lesse denied by a wicked and Diabolical life, then if he were denied openly by open words: even so it is with hypocrisie, with a specious and verball holinesse, as if it were by doctrine: to which purpose the Parable is extant, *Matth. 21.* of two sons, to one of which his father said, *My sonne, goe worke to day in my vineyard: but he answered and said, I will not; yet afterwards he repented him, and did goe. And coming to the other sonne, he said in like manner to him, who answered, I goe Lord, and went not; which of these*

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these two did the will of his father? They said, The first, who denied to goe, yet afterwards did goe and labour. But the other, that said he would, and lied, or deceived, did not he mock and deny his father? And so there are many at this day of our false Christians crying, So, so, Lord, Lord, the worst of all others, not any of them doing the commandment of the Father. And to this belongeth the saying of Saint. Paul, They have indeed a shew of godlinesse, but denie the power thereof. And what else is it to deny the power of godlinesse, then to betray and violate their faith towards Christ, and to play the Ethnick under the name of a Christian? whom therefore St. Paul rightly calleth Infidels, the children of infidelity, having no faith. Lastly, those that usurp a Christians name, and doe nothing; and therefore Christ saith, Depart from me ye accursed, because I know you not: And worthy it is that I should deny you, who first durst and did deny me.

CHAP.

C H A P. X.

The moderne life of worldly men
is against Christ, and is false
Christianity.

Matth. 12.

He that is not with me, is against me.

IF any will examine the life and manners
of these times, after the square of the life
and doctrine delivered by Christ, shall not
he find the life of most men to be Antichri-
stians; because they have no other thing
more then covetousnesse, the study of get-
ting, usury, concupiscence of the flesh, and
of the eyes, pride of life, ambition, pomp,
hunting after fame and glory, disobedi-
ence, wrath, strife, warre, disorder, dis-
pleasure, thirsting after revenge, secret ha-
tred, envie, implacability, unrighteousnesse,
uncleannesse, falsenesse, frauds and back-
bitings. In briebe, we are all for the most
part, selfe-lovers, seekers of the world, gree-
dy, affecters of honours and our own pro-
per gain: when contrariwise the life of
Christ

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He that
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Christ is nothing but the most pure and sincere love of God and man, courtesie, mildnesse, humility, patience, obedience to death, mercy, righteousnesse, truth, chastity, holinesse, contempt of the world, of honours, wealth and pleasures, deniall of our selves, to beare the crosse continually, trouble and affliction, daily study and thirst after the Kingdome of God : and lastly, an unexpressible desire to fulfil the divine will: seeing Christ saith, *He that is not with me is Antichrist*. But the modern life of worldly men hath no community with Christ, but most men are at discord with Christ, and dissent with their whole heart, will, mind, and spirit, from Christ, (*Paul 1 Cor. 2. commanding another thing; But we have the will of Christ; and to the Phil. 2. Have ye the same manners with Christ*) it is agreeable that all worldly men should be adverse to Christ: what every one doth, this is Antichrist, not in doctrine, but in manner of life; which being so, in what place shall we find true Christians? Seeing then this flock should be lowly in their own eyes, *Luke 12.* to whom the Prophet *Isaias* agreeth, who compareth the faithfull assembly and true Church

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Church to a little Cottage in a Vineyard and a Watch-tower in a garden of Cucumbers, and to a wasted Citie. And *Micab* compareth it to a cluster of grapes; which grapes the gatherers left by negligence in the vineyard, saying, *cap. 8. Woe is me because I am become as one that gathereth grapes to make wine in Autumne.* And blessed *David* likeneth it to a solitary Turtle, to a little Sparrow, hiding it selfe under the eves of the house; and to a night-crow in the desert, and to one remaining amongst the rubbish of a destroyed Citie: but where, where they are, the most high knoweth. Certainly Christ is and will be with them even unto the end of the world; neither will he leave them without succour, or desolate: For the Lord knoweth his, and those that be his Christs. Amongst whom whosoever is to be reckoned, the Apostle declares, Let all depart from their iniquity which usurp the name of Christ; and they that are not so minded, let them get unto themselves another name.

CHAP.

CHAP. XI.

He that doth not imitate the life of Christ, and doth not repent, is neither Christian nor the Son of God: then what the second, or new birth is; and what the yoke of Christ is.

1 Pet. 1.

Christ left us an example, that we may follow his footsteps.

Our great God gave unto us his Son, to be our Prophet, Doctor, and our Master, whom in like manner he commanded us to heare him by a voyce from heaven; which office the Sonne of God did execute, not in words onely, but in examples also of a most innocent life, valiantly and boldly, and as it was worthy such a true teacher: Whereupon Saint *Luke*, *Acts* 1. The former Treatise, have I made, O *Theophilus*, of all things which Jesus began

gan to doe and to teach, even unto the day he was taken up; where it is to be observed, that the blessed Evangelist joyneth the deeds and doctrine together, by a most certain counsell that cannot be separated: for it behoveth a true Teacher, which would teach others, first to doe the things himself, and such a teacher Christ shewed himselfe to be by his example, whose life is the true doctrine and booke of life. And for that cause the Sonne of God became Man, and was conversant amongst men on earth, that he might shew unto us a living example of a heavenly life, divine, innocent, and perfect, that we might follow him as a light in the dark; for which cause he calleth himselfe *the Light of the world*, which if we follow, we doe not walk in darknesse, as witnesseth *John, Chap. 8.* Whereby it evidently appeareth, that all those doe remain in the darke, and will never attaine to the light of life who doe not follow Christ in faith and life. And what this darknesse is, *St. Paul* teacheth us, *Rom. 12.* commanding to lay down the works of darknesse, and to put on the Armour of light, as if he should say, Repent. But we have sufficiently declared

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declared before that true and divine repentance, together with true faith, doth utterly change the man, crucifie the flesh, and impose and beget a new way of life through the Holy Ghost. Therefore, lest wee being seduced by error, should believe Christianity to be words only, and not a reality or reall being; and that there should be a living example of the quickened Spirit or new man, God set before our eyes his own Sonne, not only as a ransome and Mediatour, but as a glasse of true piety, and shape of the regeneration, or new man, in whom not the fleshly *Adam* through sin, but God himself did raige, that we might daily be renewed in him, according to his own Image, of which many things remain to be spoken. We know every one of us, and find by daily experience, our nature offending; that is to say, our blood, our flesh, body and mind to be polluted with all kinde of uncleanness, malice, sin and wickedness; all which are both the works of the Devill, working powerfully in the carnall and naturall man: as also more especially, the wicked and depraved will, because the depraved will is the
root

root of all sins, which being taken away, there would be no sin; for the evill will is it which turneth him from God and his will: for whatsoever differeth from God, or the chief good, that cannot but be evill. And this averſion, or falling away of both, was, I ſay, of the Devill, and the fall of man, and thereby ſin came into the world, which we deliver one unto another by carnall propagation; whereby it appeareth, that our fleſh and blood by nature, and offſpring, doth nourish our aptneſſe to evill, and the ſeed of the Devill and our fleſh will be infected with the venime of *Satan*, as indeed pride is, lying, luſt, and every wicked work condemned of God: And for this inclination ſo wicked, Chriſt calleth the *Phariſees, ſons of the Devill*, Joh. 8. and many other their diſciples, by the name of *Satan*; no otherwiſe then, as if covetouſneſſe, lying, pride, and all wicked concupiſcence were the Devill, wherewith the naturall and carnall man is infected; whereupon it followeth further, that as many as lead their life without repentance, full of pride, covetouſneſſe, luſt and envie, all thoſe do live in the Devill and do partici-

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pate

Our extreme wickedness to be amended by the chiefest good. Why Christ was incarnate.

pate of the inclination and nature of the Devill. In which number all those which take upon them any work, having an outward shew of integrity, or honesty of their own inducements, or bringing up, and yet are in their heart and inwardly, full of the Devill, or that the Devill remaineth within, according to the saying of Christ to the *Jews*, which, although it be a terrible thing to speak, yet it is really so, no conjecture; wherefore, seeing, as it is confessed, our nature is so extremely & miserably depraved, it is behoofesfull without doubt, that it should be corrected and amended, which by no means could be obtained or effected, but by this; that is to wit, that the chief good should destroy the chief evil; and that God himself should become man. Now then the Son of God became man, not for his own cause, but for ours, that he might reconcile us by himself unto God, and make us partakers of the soveraign good; and being purged, sanctifie us; for what is to be sanctified, that of necessity is to be sanctified through God & with God; and as God is personally in Christ, so we wth God by faith must be united, that we may live in him, and

and he in us; Christ in us, and we in Christ. Lastly, the divine will in us, and we in it, which is the only means by which Christ Jesus becometh our medicine to our most corrupted nature, of which so much as is in man, so much is his depraved inclination amended. Happy & most noble is that man in whom Christ is all, and doth all, whose noble thoughts, mind & words are the will of Christ, the thoughts of Christ, and the mind of Christ, (according to that of *Paul*, **We have the mind of Christ.*) Lastly, whose words are Christs. And so it needs to be indeed, because the life of Christ is that new and another life in man; neither is the new man any other thing, then he who liveth in Christ, according to the Spirit; whose life, I say, courtesie, patience, and humility, is no other then that of Christ: And this the new creature, and the life of Christ in us, according to that of *Paul* to the *Galatians*, *Gal. 2. I live, but not I, but Christ in me liveth*, this also is to follow Christ truly, and truly to repent, for by this method the old man is destroyed, and the carnall life declineth, the new spirituall and heavenly life ariseth and breaketh out of the clouds.

Wee must be united to Christ by faith

His nobility in whom Christ liveth. Christ is the new life of the new man.
*1 Cor. 3.

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nature.

How
the man
is daily
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This who ever doth, he truly is a Christian, not in title only, but in work and truth, a true son of God, begotten of God and Christ, renewed in Christ, and quickened by faith; and so long as the inward man dwelleth in flesh and blood, we may wish so much perfection, rather then attain unto it; but it is as meet and necessary to endeavour and to aspire thereunto, and study the same, and to wish it from our inward minde, and to strive that the life and kingdom of Christ may be in us, and not the life of Satan; let all our counsels respect this, all our cares and inward groans be sent this way, and let this be our only strife and warfare, that we may mortifie the old man by daily repentance: For how much every one dieth to himself, so much doth Christ live in him; how much corruption departeth from our nature by the Holy Ghost, so much divine grace cometh in; how much the flesh is crucified, so much is the spirit quickened; so much of the work of darknesse as is destroyed, so much is the man illuminated; by how much the exterior man is lessened and wasted, so much the inward is renewed, 2 Cor. 4. so much

as you lose of your vaine affections and carnall life, and are wasted, as self-love, ambition, wrath, covetousnesse, and voluptuousnesse, so much Christ liveth in you; the further a mans heart is set from the world, from concupiscence of the eyes, flesh and pride of life, so much more of God, Christ, and the Holy Spirit, doth flow into him. Last of all, the more nature, flesh, darknesse, and the world do bear rule in man, so much lesse grace, spirit of light, God and Christ, is found in him. Moreover, this new kind of living, is to the flesh an enemy and bitter crosse, because it is that by which it is subjugated and brought under, and crucified with all the desires and concupiscences thereof, but yet is that wherein the whole power and fruit of penitency consisteth. This is the inward desire of the flesh and blood, that it had rather lead a free life, dissolute, according to its own will, and among pleasures and all kind of voluptuousnesse; for it only knows this to be sweet and pleasant; as contrariwise, the life of Christ to the flesh and the old man, is a heaue crosse; but to the new man, and him that is spirituall, it is an easie

The
new life
is the
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of the
flesh.

yoak, a light burden, and a most quiet Sabbath; truly the true rest is sought for in vain, else were they in the faith of Christ, and in his sweetness, humility, patience, and love of Christ; whereupon it is said, *Mat. 11. You shall find rest for your souls.* Truly he that loveth Christ will not think it bitter to suffer death it self for him. This therefore is that sweet yoak of Christ, which we are commanded to take upon us, that our soules might be refreshed, and come into his rest; which command, if we determine to obey, and mean to put on Christ his life and yoak, then we must shake off the yoak of the Devill, our way of carnall life, wicked and dissolute, nor must we suffer the flesh as a Lady to insult and disquiet the spirit, but all things are to be brought under the Law, obedience and yoak of Christ, will, I say, reason, understanding, and all carnall appetites, which the concupiscence of *Adam*, and this flesh of ours is well pleased to be honoured, worshipped, and to be praised of men, to abound in riches and pleasures, to bring all which on the other side, under the yoak of Christ and his discipline, nothing regarding his ignominy,

What
the
yoak of
Christ
is.

miny, contempt and poverty, to think himself unworthy all things that the world gapeth after; and for which other men do contend, that truth is the crosse of Christ wherewith the flesh is delighted. I say, that extreme humility of Christ, and his most noble life, which to the spirit is a most easie yolk and a most easie burden; for what other was the whole life of Christ then holly poverty, extreme contempt, and vile persecution, who came not into the world to be attended on, but to serve us himself, and spend his life, and shed his dearest blood to redeem our offences. It is the property of the naturall man to seek after honours, and hunt after great things: The spirituall on the other side loved the humility of Christ, and desireth to become nothing; And whereas most men do desire to go before, or excell others, scarce one coveteth to be reputed as nothing, of whom the one belongeth to the square or rule of life of the old *Adam*, the other to the rule of Christ. The carnall man, and he who hath not yet learned what Christ is; that is to say, meer humility, courtesie and love, accounteth it folly to live as Christ liveth, and thinketh

What
the life
of Christ
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The na-
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those onely wise that live after their owne will, delicately and easily; not knowing that then he chiefly liveth in the Devill, when most foolishly he applaudeth himselfe, and esteemeth his own life as the best and most pleasing, which most miserable men, being fast bound in the lust of their own carnall wisdom, doe inforce others to follow the like errours: contrariwise, those whom the true and eternall light hath inlightned, those are touched at the heart, when they doe see the pomp and disdaine, pride, pleasure, wrath, revenge, and such kind of fruit of the carnall life, which causeth them to sigh from the bottome of their hearts, saying; How farre is this from Christ and his knowledge, from true repentance, from genuine Christianity, and lastly, from the fruits of the new birth of the sonnes of God? for he liveth yet in *Adam*, in the old creature, and in the Devill himselfe: for to offend boldly, and willingly to sinne, is nothing else then to live in the Devill. In whom therefore the life of Christ is not, this man is without repentance, neither is a true Christian, nor the sonne of God; nay, Christ knoweth him not,

not. He who will rightly know him as a Saviour and example of life, it is meet he know him to be meere love, meere courtesie, patience and humility; which vertues of Christ it behoveth thee to have, and love them from the bottome of thy heart, and fasten them to thy self. As a plant by its savour and smel that it sendeth forth, bewrayes its own nature: so thou oughtest to know Christ, and by experience be certain, that he is a certain most fragrant stock, from whence thy soule doth draw and obtain admirable strength and new vitall spirits, as also singular joy and solace. And after this manner is tasted how sweet the Lord is, so is the truth known, so is the chiefe and eternall good perceived, and then doth he know certainly that nothing is better then the life of Christ, nothing more pleasant, sweet, pretious, or more full of tranquillity. And lastly, nothing can be more likened, or be compared to life eternall. And do we doubt that because it is better then all, it should be more desirable? for in whom the life of Christ is not, this man cannot know what the peace and tranquillity of eternall life is, nor what the
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chiefe good is, nor everlasting truth, nor what is true peace and joy, the true light, and true charity, seeing Christ is all these himselfe; whereupon *John Ep. 1. chap. 4.* saith, *Every one that loveth, is born of God, and knoweth God; he that loveth not, knoweth not God, because God is love.* Whereby the fruits of the new birth which is of God, appeareth, and also life and a new creature; not to be words and an externall forme, but a substance, but the Queen of vertues, and which is God himselfe, that is to say, Charity: for of whomsoever any is born, it is meet he should have the same properties; and he that saith he is born of God, let him shew that by charity, because God is charity. In like manner, the knowledge of God resteth not in words, and shadowed or vain knowledge, but in lively, amiable, pleasant, and most sincere pleasure, which ought to flow into the bottome of our heart and mind, and there to dwell, when we taste by faith inwardly in our hearts, the sweetnesse of God. This, I say, this is the true, lively, and efficacious knowledge of God, of which *David, in Psalm 84.* speaketh, saying, *My heart and my flesh rejoyceth*

in the living God: and Psalm 63. How pleasant is thy mercies over our lives! where it is presently manifested, the joy and sweetness of the knowledge divine, which is infused into the faithfull heart: and so at length the man liveth in God, and God in him; so is truth known, and so the same truth knoweth man.

CHAP. XII.

The being of a Christian man is to die to himselfe and the world, and to live unto Christ.

2 Corinth. 5.

Christ died for all men, that those which live, might not now live unto themselves, but unto him who died for them, and rose again.

OVer and above this, that this sentence is full of consolation, whilst it is manifested that Christ died for all men, as also it containeth a most wholesome doctrine concerning the way of a Christian life, how

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He that
will live
in
Christ;
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to the
world.

Death
is three
fold.

The life
of
Christ.

we ought to live, that is to say, not to our selves onely, but to him who died for our cause: but this by no means can be done, unlesse first we die to our selves and the world: Therefore if thou hast purposed to live in Christ, necessarily thou must die to wordly concupiscence: but if thou mind to live to thy selfe and the world, it will profit nothing to be with Christ. But there be 3. kinds of death; one spirituall, when the man daily dieth to himselfe, that is, to the concupiscence of his flesh, covetousnesse, pride, voluptuousnesse, wrath, & such like: the second naturall, the third everlasting: of the second speaketh *Paul* to the *Philippians*, *ch* *sp*. 1. *To live to my selfe it is Christ, and to die it is gain*; as if he should say, To a Christian desiring to die, Christ is his life, and death gaine: for when he changeth this short and miserable life for a better life, and this earthly and fraile goods for stable and eternal goods, this is a most gainful exchange: and he who shall be well pleased with this saying, and fit himselfe to the first sort of death, in my judgement he shall not erre: For that soule is thrice and foure times happy, to whom to live is Christ, that

that is, wherein Christ liveth, or that hath the life of Christ, that is, followeth his humility and lowlinesse. But alas, most men at this day have taken upon them the life of the Devill, and their life is the Divell. As for example, covetousnesse, pride, concupiscence, wrath, blasphemy: for this is the life of the Devill. But thou, O man, walk carefully, and look about thee again and again; and see who liveth in thee, and thou shalt be most happy, if thou canst truly say, *To me to live is Christ*, not in the other life only, but also in this present life; & so truly it is needfull also in this present life now, that for thee to live is Christ, & gain to die: For is there any thing more profitable then to die in this condition, to covetousnesse, pride, concupiscence, wrath and hatred, that Christ by that means may live in thee. For how much every one dieth to the world, so much Christ liveth in him. Goe to then, let Christ live in thee in time, that thou in like manner maist live with him in eternity. But seeing that the mind distracted with divers worldly concupiscences, is not capable of true tranquillity and peace, it followeth, that those that doe die before the

The life
of the
Devill.

What
it is to
die to
them-
selves
and the
world.

From
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Sarah
the type
of the
new
birth.

Abra-
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a type
of the
abneg-
tion of
the
world.

First die
unto A-
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that
Christ
may
live in
thee.

they begin to live in Christ, that which our great God hath taught us in divers figures in the old Testament: for *Sarah* when by reason of her age she was unfit to bring children, and dead to marriage bed, did conceive in her womb, and brought forth *Isaac*, which word signifieth *Laughter*. So then, unlesse thou root out of thy mind, worldly love, thou shalt not be able to feel and receive the joy of the Spirit: The promise was not made unto *Abraham* of Christ, and the covenant of circumcision annexed, before he left his proper habitation, and his own inheritance: It is no otherwise with man, so long as he hath his mind fixed to the world, it is impossible for him to taste and receive Christ into his heart. *Herod* being dead, Christ returned into *Judea*, *Matth. 2*. The document is plain, so long as the mind doth play the Fox with the World, Christ cannot enter into it, and therefore thou must die to the Fox *Herod*, that the child Christ may live in thee. All which returnes to this, that you must die unto *Adam*, or the old man, before Christ can live in thee. *Paul* to the *Galat. 2*. saith, *I live, yet not I, but Christ liveth*

in

in me. And to the Coloss. 2. *You are dead,* yet he writes to the living, *and your life is hid in Christ:* for then every one is truly dead, when he ceaseth to be that he was before. *Those which are of the spirit, doe understand the things of the spirit,* saith St. Paul, Rom. 8. and to the Galat. 5. *If we live in the spirit, we walk also in the spirit.* Neither is it sufficient to boast of the faith and the spirit in words, but words are to be approved by the fruits and works: for it is spoken to all men by the Apostle, *If you live after the flesh, you shall die; but if you mortifie the works of the flesh by the spirit, you shall live:* wherein very many are like unto *Saul*, who did not slay *Agag*, the King of the *Amalekites*, as God commanded him, but put him into prison: so these men doe nourish and hide closely their concupiscence, when they should be eradicated utterly, and not any part of the root left behind: let us doe this, unlesse (with *Saul*) we lose our Kingdom; that is, lest we be deprived of our eternall life. In brieft, the whole Scriptures with the consent of all Histories, Types and Figures, doe point out Christ, whose life we ought to imitate, and doe set out the scope

Concupiscences are to be mortified, not hidden.

The scope of the whole Scripture requireth the new man.

scope thereof; neither doe I speak here of the great world, and of his exceeding testimonies of God, and divine love. There is a sort of men that not unfitly may be compared to Winter trees: for as they receive easily their leaves which were cast off, the yeare changing and becomming favourable; so many in adversity doe retaine their pleasures within, and hide them, which yet doe forthwith in prosperity, having, as it were, gathered a troop, breake out on a sudden. A true Christian is most unlike to those hypocrites, who in prosperity and adversity liveth according to piety, equally just and faithfull to his Christ, and taketh all things indifferently his lot doth cast upon him. When our great God did grant to *Achab* victory over the King of *Syria*, upon that condition that being taken, he should hold him in prison, that he should remain an example to shew that God was stronger then all his enemies, and did require just punishment against those that did blaspheme his Name, he despising the Name of God, and his Commandments, having taken his enemy in battell, saluted him as his brother, and let him goe;
for

for which disobedience, and giving life to a man deserving to die, the Prophet pronounceth the pain of death to *Achab* by Gods appointment. To whom these are most like, who nourish and feed their own concupiscences, when they should pull them up by the roots, & therefore willingly do draw eternall death upon themselves. And therefore it is most true, that without mortification of the flesh, no prayer nor piety. Lastly, without mortification, no work of spirituall devotion can abound in the soule, which was the cause God Almighty, *Exod. 19.* appointed all those beasts to die, that should approach unto the mount *Sinai*: and by how much more ought we to kill our beastly concupiscences, if we ascend to the holy mount of God and offer our prayers to God, and if we meditate on the word of God, lest if we do otherwise, we die the death. *Gen. 32.* we read that a new name was given unto *Jacob*, to wit, *Israel*, which signifieth a *Champion*, or a *Prince of God*; because in wrastling with the Angell of God, he beheld his face. But before this, *Jacob*, which signifieth a *Supplanter*, or *Underminer*: for so he

without mortification of the flesh, there is no good in man.

Jacob thou must be before thou be *Israel*.

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was,

Man
must
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God.

was, not onely in name, but in deed; after whose example, unlesse thou first through the holy Ghost, doe tread down thy concupiscences, to become *Israel*, or the Prince or Captain of God, thou shalt never attain the place of a Capitaine, or see the face of God. The same *Jacob*, that he might enjoy the beautifull maid *Rachel*, he was constrained to take *Lea* with bleared eyes; doe thou such a thing, and if thou art in love with *Rachel*, that is, if thou darrest marry with Christ the true *Jacob*, first doe not despise *Lea*, that is, despise thy selfe as a beast-like and sinfull man, displease thy selfe and force it to death. But there be very many who like unto *Jacob*, are deceived of their owne life, thinking v. illy he had met with *Rachel*, that is, that he had led a Christian life, pleasing to God, inwardly declared in truth; afterward then see that they live with *Lea*, that is, they have not yet learned Christ, and therefore not in the favour, but in the hatred of God, and that most deservedly. Therefore let us doe this, Before all, let us displease our selves, and as *Lea* in the house of her father, be counted unworthy: so let us contemne our selves, taking

king to us humility, lowlinesse, and patience, that at the last we may obtain faire *Rachel*, for whom, as *Jacob* served constantly the whole seven yeares, her love mitigating the hardnesse of his labour, and wearing out the time without tediousnesse: so the most faithfull spouse of our soules, Christ Jesus, served full thirty three yeares in this world, a most hard service or servitude, for our cause, according to that of *Matth. 20*. The Sonne of man came not to be ministred unto, but to serve others, and give his life a redemption for many. And according to that of *Jacob*, which he indured after a sharper manner for our love: This twenty yeares (saith he) I served thee in thy house, abiding both heat and cold, and frost; and I watched both day and night. And shall we doubt yet to love Christ again, and make warre all our life, against his capitall enemy the world?

(* * *)

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CHAP.

The service of
mystical
Jacob.

CHAP. XIII.

For Christ and eternall salvation,
to which we were created and re-
deemed, every Christian ought
willingly to die to them-
selves and the world.

2 Corinth. 8.

*You know the grace of our Lord Jesus
Christ, because for you he was made poore, be-
ing rich, that by his poverty yee might be
made rich.*

FOr thy Christ thou must die to thy
selfe, thy sinnes, and the world, thou
must doe good, and live a holy and inno-
cent life; not that thou canst merit any;
for Christ did that for all; but out of thy
sincere love towards him, and because he
willingly died for thee: for neither in thy
tongue or words, lest thou bee deceived,
must thou love him, but in deed and work,
and in vertue and truth, and in keeping
his commandements, as thou art taught
by him selfe, *John 14. If any man love me, he*
will

To love
Christ is
to live
in him.
the love
of Christ
over-
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death.

will keep my words, and my Father loveth him, and we shall goe unto him, and have a mansion with him: For this is the love of God, That we keep his commandements, and his commandements are not heavie. St. John 1 Epist. Cap. 5. and our Saviour himselfe, Matth. 11. doth affirm, My yoke is pleasant, and my burden is light: And to those that love Christ fervently, it cannot but be easy and pleasant to want the sweetnesse of worldly trifles, and to live in Christ; mitigating all sense of difficulty through the vehemency of love: but to those that doe not embrace Christs love with sincere affection, doing all things ingratelully, and with an evill will, all things must needs be found sharp and difficult in the study of an holy life: when contrariwise, to a true friend of Christ, not death it selfe, if it be required for him, is in any wise terrible: For unto us it is given (saith St. Paul to Phil. 1.) for Christ, not onely that we might beleve in him, but also that we might suffer and die for him. Behold Moses with me, of whom honorable mention is made in most ample words in the Epistle to the Hebrewes, Chap. 11. By faith Moses denied to be made great, and denied him-

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sure.

selfe to be the sonne of the daughter of Pharaoh,
rather chusing to be afflicted with the sonnes of
God, then to have the pleasantnesse of a tempo-
rall office, esteeming the opprobry of Christ to be
greater riches then the treasures of Egypt.
Consider with me Daniel, Chap. 1. set apart
by the King of Babylon, with a certain num-
ber of his fellowes in captivity, and refer-
ved by the King, and nourished with meat
and drink from the Kings Table, untill he
should be fit to execute the offices appointed
by the King, and forthwith he was brought
up; yet he and his fellowes despised those
dainties, and desired the Prince of the Eu-
nuches, that they might rather be fed with
Lentiles, and drink water: for so much
could the love of divine wisdom work in
their young and tender minds; with which
to be divinely indued, they onely desired:
Therefore take thou heed, and doe not
think thou mayst doe otherwise: but if
thou wish that Christ, who is the eternall
wisdom of the Father, should come into
thy mind, perswade thy selfe again and a-
gain, that thou must abstain from carnall
pleasures, as from the delicate dishes of the
Babylonians Court. And as those children
by

by themselves were made more beautifull when they lived soberly and temperatly, satisfying nature with Lentiles and water; so be thou assuredly perswaded in thy mind, that it will be before God the best of all, and most excellent, and so become partaker of his divine nature, as saith Saint Peter, 2 Epist. chap. 1. if thou detest worldly pleasures and sinne. The words of S. Paul are to Gal. 6. *The world is crucified to me, and I to the world*; that is, I am dead to the world, and the world to me. In example of this, all true Christians are in the world truly, but not of the world; and although they live in it, no part of the love of it cleaveth unto them, accounting it for shadowes, and as nothing; worldly pomps, dignities, concupiscence of the eyes and the flesh, with the pride of life, how the world is dead to them and is crucified, and they to the world, likewise are dead and crucified, because they esteeme little of honours, wealth and pleasures, and account them as dung to obtain Christ, or in respect of Christ. But happy, and thrice and foure times happy is that heart who is so divinely indued, and in whose heart such graces

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are infused, that it is withdrawn with no desire of worldly honours, wealth and pleasure; which to obtain, it is needfull, and very behoovefull for a true Christian to pray daily to God for the same. *Solomon*, the wisest of all Kings, by this meanes obtained his desire of God, *Prov. 30. Two things I desire of thee, deny them not unto me: That thou neither give me Riches nor Poverty, but give me so much as is necessary for my life.* Let a true Christian in like manner so pray, *Two things I desire of thee, O Lord, two things, That I may die to my selfe and the world: without these two things, it is impossible to be a true Christian: And if thou thinkest otherwise, thou art deceived, and thou shalt heare this, I know you not.* Although to flesh and bloud it be a grievous crosse to die to himselfe and the world, that is, to set by no worldly thing in respect of heaven; yet the spirit overcommeth, and breaketh through all these difficulties, so great is the force, so great is the love of Christ, that they passe through all these things, as a sweet yoke, and easie butden. And although those which are so, are hated of the world, yet they are beloved of God.

Two things are necessary for a Christian.

A spiritual life is a cross to the flesh

God. For the enmity of this world, is the friendship and love of God: And in like manner, the enmity of God is the friendship of the world. Whosoever therefore would be a friend of the world, is sure to be the enemy of God, witnesse *James, chap. 4.* and Christ himselfe, *John 15.* plainly professeth, *If you were of this world, the world would love that which were its own: but because you are not of the world; for I have chosen you out of the world, therefore the world doth hate you.* For as the Sea receiveth, and will beare quick men, and casteth out dead men: so the world is adversary to those that are dead to the world, and so esteemeth them, and is otherwise to those that live in pomp and splendor, it commendeth them. Finally, to speak briefly, he who so liveth that in his heart pride, covetousnesse, pleasure, wrath, revenge, & the desire thereof mortified, are to him indeed the world is dead, and he to the world: this man liveth in Christ, and Christ in him. And those that are so, these Christ doth acknowledge for his, to others it is said, *I know you not*, who in like manner knew him not, and were ashamed of his life: I say, his meek-

What it
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world.

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meeknesse, humility, and patience. In briefe, he who refuseth to live with Christ here in time, how should he live with Christ in eternitie? For how should he live in thee after this life, who canst not live with him in this life? It remaineth therefore, whose life in this world is not in Christ, he shall not have life in the other world. Here I pray thee now examine thy life, and see whether it be more like to Christs or the Devils: Certainly, with one of them thou shalt be joyned eternally after death. But who is dead to himselfe, he is in love with no businesse, yea is dead to the world; what other thing is it to die unto the world, then not to love the world, and the things of this world, according to that of *John, Epist. 1. chap. 2.* *He who loveth the world is not of God?* For what should he doe in the world, who inwardly and in his heart is dead to it? Whom also whosoever loveth, he is no otherwise then *Samson of Dalila*, overcome of it, and condemned to all the torments and vexations which the worldly life containeth or affordeth. Moreover, the love of the world belongeth to the old man, not to the regeneration, because

cause the world hath nothing but honours, wealth, concupiscence of the eyes, and of the flesh, with the pride of life, in which the old *Adam* is conversant, and delighteth it selfe. And contrariwise, to the new man, he hath all things in Christ, as joy, honour, wealth and pleasure: for what can be more honorable to a man, or is more to be desired then the Image of God renewed by Christ? Or if we seek pleasures, what man in his wits can doubt that God doth give delight to his, above all creatures, and delight them more? as the words of *Tauler* say. Furthermore, what think you of that which the Scripture teacheth, Man was not made for the worlds sake, but the world for mans sake, nor to fill his belly with delicate meat, pamper his own wit, heap up riches, spread his Empire abroad to get most ample possessions, grounds, and fruits of the earth, to be gorgeously attired, to abound in gold and silver, to be Lord of the earth, to put all his delight and joy therein, as in his paradise to place it, and know & hope for nothing but what is before his eyes: Or lastly, for any terrene cause whatsoever, or any thing that is fraile,

The old man delighteth in the world, the new man in Christ.

The Image of God the greatest dignity of man.

The man is made for greater things then this world.

To what
man was
created.

fraile, although of it selfe it be good, pleasant, and pretious. No truly, he must goe hence, he is but a tenant and a life-renter of this great world, into which we enter many at one instant, as it were by heaps, yet death calls for us also. As it is not profitable for any of us to carry with us a grain of all the treasure we have heaped, whereby it evidently appeareth, that we were not created for this temporall life, neither this world to be the principall end of our creation, seeing that we live therein as pilgrims and guests, therefore another cause brought us into this world, and for whom we were born, which is God himselfe, and the image of God which we bear in Christ, and unto whom we are renewed: In this we are convinced evidently, to wit, that we are especially created for the kingdom of God, and life eternall, which Christ hath recovered for us, and to whom we are regenerate by the holy Ghost. How preposterous then is it for one to fix his heart to the world, and give his minde to earthly things, when we know the other to be more noble then the whole world? I say, for a man to attend and spend his time on

on earthly things, which is the most excellent of all creatures, which carrieth about him the image of God in Christ, and is renewed to this image: Wherefore as I said before, the man for the world was not created, but the world was created for man, and therefore carrleth about with him the image of God in Christ: of which the excellency and nobility is so great, that all men with all his workes and power, could not repaire one soule, or renew the Image of God. But for this cause it was necessary that Christ should die, that because the image of God was defaced and destroyed in man, it should be renewed by the holy Ghost, and he should become forthwith the habitation and house of God. And this being known and called to mind, if he be right minded, he will never compare the riches of the world, honours and pleasures, with the price of his soule, which Christ hath redeemed at such a price: for what is it to cast pearls in the mire and before swine, if this should not be? That which our Saviour saith, *Matth. 16.* pertaineth to this place, *What profiteth it a man to get the whole world, and lose his owne soule?*

To preferre
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things
before
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ly, is
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soule? For seeing the world is mortall, and the soul of man immortall, the world with all his pomp cannot recover one soul.

CHAP. XIV.

A true Christian ought after the example of Christ, to contemne the world, and hate his life in this world.

John 12.

He that loveth his soule loseth it; and he that hateth his soule in this world, doth preserve it to eternall life.

Selfe-
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chiefest
enemy
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soul. &
Idolry

HE that will hate himselfe, he must first, not love himselfe, so that he may daily die to sinne, and therefore he must continually wastle with himselfe and his flesh; for nothing is more hurtfull to a man that is desirous of his salvation, and more hindereth him, then selfe-love; I say that carnall *Philautia*, of which this following discourse in all this book, is the subject. I doe

no

not say that care of preserving our selves, but loving our selves is forbidden: For seeing that God alone is to be loved, it followeth, that he who loveth himselfe, is an Idolater, and maketh himselfe God; what every one loveth, in that his heart is fixed, neither can we be taken but with the love and servitude of something, so as we become servants, despoiling our selves of our proper liberties; and consequently, having so many Lords, we are subject unto, as we have objects to love; but if thy love be sincerely and simply towards God, then thou art subject to no object, but it is manifest thou art at liberty; wherefore thou must be very circumspect, that thou follow nothing that may hinder the divine love in thee: And if thou desirest to possesse God alone as much as thou art able, so much in like manner of thy all, must thou consecrate to him: But if thou love thy selfe, and please thy selfe, much pensivenesse, sorrow, feare, and sadnesse, will befall thee. Contrariwise, if thou love God, and rejoycest in him onely, and dost dedicate thy selfe onely to him, then will he be thy comfort, never shalt thou be overcome with sorrow, feare, and

The law
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True &
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not God

and sadnesse; he who seeketh himselfe every where, and in all things, and followeth after his own profit onely, praise and honour, he never attaineth to tranquillity: for alwayes something meeteth him that bringeth perturbation. Therefore beware you beleeve not, that the increase of wealth, fame, and honour, is good and profitable, but rather set before thee the best things, contemne such things, and extirpate the root of concupiscence, which hindereth thee in pursuance of the love of God. Now seeing the commodities of this life, praise, honour, and likewise the world it selfe, are fraile and floating away, but the love of God remaineth for ever: that delight cannot be durable which thou takest in the love of thy selfe and earthly things, because it may vary by very light occasion, where contrariwise the mind firmly set upon divine love, cannot but continually rejoyce: vain, frail, and bricke is that which is not grounded upon God; but doe thou forsake all things, and thou shalt finde all things by faith: For the lover of himselfe and the world, findeth not God. The love of our selves is earthly, and not of God,
and

and is chiefe enemy to heavenly wisdom: for it careth nothing lesse then to be eminent in the world; and to be accounted great; for which cause; and for their own profit and simplicity, it cometh to passe; as almost with one blot it is put out of the mind and memory of Man. Therefore although many in Sermons doe boast and make a noyse thereof, yet remaineth, and will remain, this pretious Pearle unknown and hidden, as long as in life and manners we are farre from it, and know little: And the onely way to find it, is to unlearn and forget humane wisdom, proper applause, selfe-love. And for humane and earthly wisdom, which the whole world boasteth to be such; but indeed is ridiculous and vile, you must change for celestiall and divine. It is impossible to love God, unlesse you hate your selfe, that is, unlesse thou be displeased with thy selfe for thy sinnes, crucifie thine own flesh, and mortifie thy proper will; that is, by how much any man is attentive to the love of God, so much more doth he study to mortifie and keep under the concupiscence of the flesh, and his owne proper appetites. Also, the

Humility is the companion of heavenly wisdom.

Where in the love of God consisteth.

Selfe
love &
the
love of
God, are
two
cōtrary
things.

Christ
the way,
the
truth, &
the life,

further thou departest from thy selfe, and thy proper love, by the power of divine love, by so much the nearer art thou hidden in God and his love, through faith. For even as inward peace dependeth on vacancy and leasure from outward things; so it must needs be, that when the inwards are at leasure, and the heart free from all creatures, it cleaveth to God alone, giving back from other things; the soule must enter into God by consequence. Moreover, he that goeth about to deny himself, therein it must needs follow, that he doth not his own work, but Christs: *I am*, saith *John 14. the Way, the Truth, and the Life*: without the way no man goeth on, without the truth nothing is known, and without life no man liveth: Therefore look upon me who am the *Way*, which you ought to walk in; the *Truth*, which you ought to beleeve; and lastly, the *Life*, which you ought to live and hope in: I am the *Way* that endureth for all ages, the infallible *Truth*, and the *Life* everlasting and eternall. The Kings way to immortall life through my merit, the truth it selfe in my word, and life through the power and efficacie of my death.

death. Therefore if you continue in this *Way*, the *Truth* doth carry you to eternall *Life*. If you will not erre, follow me; if you will know the *Truth*, beleve me; and if you will possesse *Life eternall*, put your trust in my death. And what is that *Kings Way*, that infallible *Truth*, and that *Life* the best and most noble of all others? Truly, other life cannot be then the most holy and pretious merit of Christ, nor other truth then the word of God; lastly, no other life then sempiternall happinesse. Now then if you desire to be exalted into heaven, it behooveth thee to beleve in Christ, and after his example to follow humility in this world, which is the onely *Kings way*. If thou wilt not be deceived of the world, take hold of his word by faith, and follow the footsteps of his life, because this is the chiefeest and the infallible truth. If thou desirest to live with Christ, with him in time, and through him, thou must die to sinne, and become a new creature, because this is life. In brief, Christ is the *Way*, the *Truth*, and the *Life*, no lesse by example then merit. *Be you followers of God, as most deare children,* saith S. Paul to the

Our life
ought
to be
conform-
ed af-
ter the
life of
Christ.

Many
Christi-
ans, but
few fol-
lowers
of Christ

Ephes. 5. Let us therefore with all our might & power endeavour this one thing, that our life may as neere as possible it may be, be most like unto Christs life, so that if other things be wanting to confound false Christians, even ~~this~~ ^{the} onely example of Christ might be sufficient: for we may be ashamed to lead our lives in pleasures when Christ Jesus led his life amongst sorrow and tribulation, even to his death. And if a Souldier doe forget his own proper recreation, when he seeth his Captain by fighting valiantly, receive his death, and thou gettest honour before thy Captaines eyes, used most contemptuously, shall I not say that thou dost not fight under his Banner? But alas, we will be accounted Christians, but how few be there that imitate the life of Christ? Truly, if it were the part of Christians to be seekers after wealth, perishing fame, and honours, Christ would never have commanded the losse of them for eternall good. Behold with me his life and doctrine, and thou shalt not deny, that nothing is more unlike then the world and He: that manger, that stable, those swadling cloathes, are not those a spectacle

or

or looking-glasse of the contempts of these worldly things? Or let us perhaps say, that thou wilt by these examples draw thy selfe from the true and right way? nay, rather it is meanes to bring thee into the right way, when we shall compare his doctrine and way together with his example; whereupon he saith and proclaimeth that he is the *Way* and the *Truth*. Therefore when they by contempt, misery, and reproaches, doe attempt to make the way to attain to heaven, it followeth, that thou that seekest after jollity and wealth, and thirstest after promotion, art in a ready way to hell, returnethou, and come out of that broad high-way, and come again into this way that cannot stray, and embrace the truth that cannot deceive. And lastly, live in him which is life it selfe: this *Way* is *Truth*, this *Truth* is the *Way*. O the blindness! a worm of the earth will make himself great, when the Lord of glory in the world did willingly give up his own life! Blush therefore faithfull soule, and doe not thou when thy heavenly spouse, celestiall *Isaac*, cometh on foot to meet thee, sit aloft on thy *Camel*: but like to *Rebecca*, who beholding her

Humili-
ty is the
way to
Christ.

Husband, for bashfulnesse covered her face, and comming down from her Camel, went on foot with him; so thou from the toylsome beast of thy proud heart, descend lowly upon the ground, and meet thy Spouse, and he wil infold thee in his armes, and bring thee into his heart. Goe from thine own land, and from thine acquaintance, and from thy fathers house, and come into the Land I will shew unto thee: so said God unto *Abraham*, *Gen. 12.* Goe thou likewise out of the house of thy selfe-love, and proper will: for selfe-love corrupteth true judgement, blindeth the understanding, disturbeth the reason, seduceth the will, corrupteth the conscience, shutteth the gates of life, and knoweth neither God nor his neighbour, expelleth vertue, hunteth after honours, lyeth in wait for riches, longeth after pleasures; and lastly, preferreth earth before heaven: who so doth so love his life, loseth it, *John 12.* but whosoever hateth his own life, that is, doth deny his selfe-love, this man shall keep it to eternall life: selfe-love is the root of impenitence and eternal damnation; with the which whosoever are bewitched, they

The evil
fruits
of selfe-
love.

they are without humility and acknowledgement of their finnes: the remission whereof can be obtained with no teares. For they were not teares for God offended, but for their own proper losse. *Mat. 13.* the kingdome of heaven is compared to a precious stone, or pearle of great value, which to obtain, the Jeweller went and sold all that he had. This Pearle is God himselfe, or eternal life, which to obtain, all other things are to be left: of which thing wee have a most absolute example, Jesus Christ, who descended from heaven, not for his owne, but for thy cause; not to serve or profit himselfe, but thee, and shall we then doubt to seek him alone, who did forget himselfe, and for us gave himselfe unto death? It is the part of a faithful Spouse to seek to please none but her husband, and thou being spoused to Christ, desirest still to please the world? See then thou remember that thy soule is espoused to Christ, yet not without a sacrifice, with this condition annexed, that thou mayst not love any but Christ; rather perswade thy selfe thus, that thou oughtest to contemne and put all things out of thy mind, that thy Spouse might

What
soule is
the vir-
gin and
spouse
of
Christ.

might deem thee worthy of his loving imbracements; for if thou darest divide thy love, so that thou beholdest not Christ alone in all things, now thou art no virgin, but an adulterer: for it behoveth the charity of Christians to be a chaste virgin and without spot: Therefore as in the Law of Moses it was lawfull for the Priests onely to marry with virgins; so Christ our true high Priest, doth desire a virgin soule, and w^{ch} is taken with nothing besides his love, and so knoweth not her own self in respect of Christ: that which he professeth in expresse words, saying, *If any come unto me, and hateth not his own soule, he cannot be my Disciple.* What it is so to doe, to hate himselfe, let us shew in a word. We all doe carry about with us the old man, and are so, the old man himselfe, whose nature and property is, to doe nothing but sinne, to love himselfe, to follow his profits and honors, to pamper his own will and the flesh: for the flesh and bloud is at all times like unto it selfe, studieth it selfe, giveth honour to it selfe, doth applaud it selfe, doth serve it selfe, doth respect it selfe, in all things, it is easily grieved, envious, bitter, covetous

Why a
man
must
hate
himself.

covetous of revenge: All which thou dost and art; for seeing they arise and flow from thy heart, this is thy life, thine I say, of the old man. Wherefore thou must hate thy selfe if thou desirest to be Christs Disciple. And he that loveth himselfe, he that loveth his proper pride, covetousnesse, wrath, hatred, envie, lying, perfidiousnesse, unrighteousnesse, and wicked concupiscence, which without doubt are not to beloved of any, they are not to be excused and covered, but followed with professed and open hatred, mortified and utterly denied by him that will be Christs Disciple.

Chap.

CHAP. XV.

In a true Christian it behoveth the old man should daily die, and the new man be renewed. Also what it is to deny himself, and what is the true Crosse of Christ.

Luke 9.

If any will follow me, let him deny himself, and take up his crosse and follow me.

These are the words of St. Paul, Ephes. 4. of the old man, Lay aside according to your former conversation, the old man which is corrupted according to the desires of error: but be renewed in the spirit of your mind, and put you on the new man, which is created according to God in justice and holiness of truth. And he expresseth the cause, 1 Cor. 6. For yee are bought with a great price, therefore glorify and beare about with you God in your hearts. What the old man is, we said even now, as pride, covetousness, lust, unrighteousness, wrath,

What
the old
man is.

wrath, enmity, hatred and envie, all which must die in a true Christian, that the new man might spring up and be daily renewed. The old man therefore dying, the new man quickneth in opposit to it, that is, pride waxing, humility succeedeth by the grace of the holy Ghost; wrath dying, lowlinesse shineth in the room; covetousnesse being extinguished, trust in God is increased; the love of the world being taken away, the love of God waxeth warm. And this then is the new man with his members, these are the fruits of the Spirit; this is the living and powerfull faith: this is Christ in us, and his most noble life, this is new obedience, this is the new commandment, this is the fruits of regeneration in us; in which whoso live, these verily are the onely sonnes of God; and therefore it is said, that a man ought to deny himselfe, as proper honour, selfe-will, and his own judgement, privat profits, and his own estimation; yea, to forgoe his own right, and not onely all other things, but to think himselfe unworthy to live his owne life. Wherefore a true Christian, and one that is indued with the humility of Christ, doth willing-

What
the new
man is.

What is
it to de-
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selfe.

All
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are to
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Compa-
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tween a
carnall
and a
spiritu-
all man.

willingly acknowledge that the man cannot by his own right challenge or require any of those things which God bestoweth on him, seeing that all things that are, are the free gifts of Gods divine munificence; wherupon he useth the same as other mens goods with feare and trembling, not to his private pleasure, or instruments of his private profits, praise and estimation. Goe to then, let us compare together a Christian in deed, and selfe-lover, as also a genuine man, and one answering to his name, and one desirous of this deniall of which we speak. If you offer the one a contumelious affront, presently you shall see him wax hot, to be grieved with anger, to reprove him, to brawle and play the madman, in words & deeds to be revenged, and to bind his allegation with an oath; all which are the old man, to whom it is proper and easie to be angry, to practise hatred and revenge. On the contrary, he that hath denied himselfe, is courteous, well-pleased, patient, thinking nothing of revenge, confessing himselfe to be worthy of all these, and much more, because all these are contained under the name of self-deniall: of
which

which patience, humility and lowlinesse, we have an absolute example, Christ Jesus, who sooner would deny himselfe, when he said, *Matth. 20. The Sonne of man came not to be ministred unto, but to minister unto others.* And *Luke 22. I am in the midst of you as one that ministreth.* And *Cap. 9. The Son of man hath not where to rest his head.* And *Psalm 22. I am a worm and no man.* In like manner blessed *D. rod.* when *Shimei* reviled him, denied himselfe, saying, *The Lord hath commanded him, for I am a worm in the sight of the Lord, I am worthy farre worse things.* Briefly, all the Saints of God, and the Prophets, have denied themselves, holding themselves unworthy of any good thing; hereupon they did beare all things patiently, they cursed no man, giving thanks for their injuries, they blessed their persecuters, and prayed for them that slew them, and so by many tribulations have entred the Kingdome of heaven. Thou hast now what it is to deny their selves. That is, to acknowledge themselves unworthy of any good thing, and worthy of all evils that might befall. And this is the Crosse of Christ, which he commanded us to carry,

Luke

Christ
denied
himself

All the
Saints
have
denied
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selves.

What it
is to de-
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The
works of
Christ.

The de-
cay of
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ginning
of the
new.

Luke 9. He that will be my Disciple, let him deny himselfe, and take up my Crosse and follow me. For this life of Christ is a crosse to the old man, and to the flesh and bloud a punishment, yea, death it self, because he had rather lead an unbridled life after his own wil in this kind of pleasure, then in humility, lowlines, patience; and lastly, to assume the life of Christ entirely. Which nevertheless is to be done necessarily; whatsoever is the old man, ought to die in a Christian: for thou shalt never put on the humility of Christ, unlessse thou put off the pride of the old man, nor his poverty unlessse thou cut off avarice by the root; nor the contempt of glory, and reproaches, unlessse thou pull up ambition by the root: Lastly, nor the lowlinesse and patience of Christ, unlessse thou correct thy desire of revenge, and thy wrath. All which things the Scripture calleth the deniall of himselfe, the bearing of the Crosse of Christ, and the following of Christ, and that for no hope of profit, merit, reward, praise or glory, but only for the love of Christ, because he hath done this first, because this is his life: and lastly, because he hath left this in comānd.

Further-

Furthermore, seeing this is the Image of God in Christ and us, a greater honor then this none can happen to man: it were a thing very unworthy to expect other reward of our work and daily labour; for those that define all things by the honour of this world, and attend this only, by which only part they are made better then others, when by their own judgement Fortune hath bestowed all things upon them. The beginning and end of all men is one; neither is one better then another, nor one entreth this life, or goeth forth with better conditions then others; and yet what madnesse is this of ours? we vex our selves willingly, and to other crosses we adde a wheele of ambition, to the vice of selfe-love, from whence that mad & giddy hunting after honour, doth spring or flow forth. Which whosoever loveth, and applaudeth, and flattereth himselfe in, and serveth both pomps, honours, and praises, it is certain that he averteth his minde from God and Christ, to the world and himselfe. And to such as this appertaineth that of our Saviour, If thou wilt keep thy self, thy soul and thy life, thou must hate all these

The Image of God the greatest dignity of man.

No man better then others.

Selfe-love forbidden.

these things; but if thou intend to love them, truly thou art in the way of perishing. Which paradoxicall sentence old *Adam*, to whom it is alwayes pleasing to be accounted some body, out of his own image or inward man, refuseth and is adversary to it. Thereupon it is, that there be few which know this genius of *Adam*, or being known, dare meet and encounter it, specially when we must needs extirpate both this and all other things that have their beginning with us, and their continuance, and die with Christ; as is pride, covetousnesse, ambition, pleasures & wrath, which we must kill and bury in the humility of Christ, poverty, contumely, suffering and lowlineffe of Christ: But whosoever is dead after this fashion to himselfe, he easily thenceforth contemneth the world, with all the pomps thereof, wealth, honours and pleasures, comprizing all these in one Christ; a true stranger to this world, & new born, but a continual guest and table-friend of Christ, who by and by will fill his heart with joy exceeding, and in this life will keep a daily jubilee with him, and in the other and in the other an eternall jubilee with all the Saintss.

Chap.

God
maketh
glad the
heart of
him that
is dead
to the
world.

CHAP. XVI.

In a true Christian the strife of the
Flesh and Spirit never ceaseth.

Rom. 7.

*I see another Law in my members resisting the
Law of my mind.*

IN a true Christian the man is two-fold,
Exterior and Interior; which two, al-
though they be conjoynd, yet they doe
daily differ by turnes, ruling and dying, ac-
cording to that of S. Paul, 2 Cor. 4. *If our
outward man be corrupted, yet the inward is
daily renewed.* The same Paul calleth Rom. 7.
The law of the mind and of the flesh; to the Gal.
5. *the Flesh and the Spirit.* The flesh, he saith,
coveteth against the spirit, and the spirit a-
gainst the flesh. Therefore when the spirit
overcommeth, the man liveth in a new na-
tivity, and a new creature, and in God and
in Christ: But the flesh reigning, the same
man liveth in the Devill, and in the old na-
tivity, without the kingdome of God, and
is called carnall, and to be wise according

Man is
twofold
in use.

The car-
nall and
spiritual
man.

K

to

The Spirit
and
faith are
fiteable

The
greatest
victory
to over-
come
himself.

What it
is to o-
vercom-
the
king-
dome
of the
Devill.

to the flesh, is death. Therefore according to the rule of either of them, the man obtaineth his name in Scripture, according as the carnall man, or the spirituall man speaketh. But if the concupiscence with his strength be overcome, it will be argument of the strength which the spirit hath in the inward man; and if it faint, it is a signe of the weaknesse of the faith and spirit, because these two are one thing, according to that of 2 Cor. 4. *having the same spirit of faith for which we speak.* Moreover, when one hath himselfe and his proper lusts tamed, and keepeth them in their duties, he is stronger then he that overcometh a most strong Tower, according to the holy Proverb. Chap. 14. *The patient man is better then a strong man, and he that ruleth over his mind, then he that gaineth a Citie.* If therefore thou hast a desire, and settest thy heart upon the greatest victory, and to obtain it, then conquer thy selfe, thy privat wrath, pride, covetousnesse, and evill concupiscence, and thou hast overturned the kingdome of the Devill, which ruleth in the world by such things and means: of which sort of victors and conquerers, there be
very

very few to be found, and there be many conquerers of Cities. Here consult with me and advise, if thou pamper the flesh overmuch, thou slayest thy soul; but it is better to overcome the soule, that the body therewith may be preserved, then that this overcomming, it with the soule doth perish: for our Saviour Christ once said, *John 12. He that loveth his own life loseth it, and he that hateth his own life in this world, keepeth it to eternall life.* But howsoever this strife may have in it sharp things to be borne, yet it bringeth forth in the end a famous victory, and most beautifull Crown. *Be thou faithfull unto death,* (saith the Sonne of God, Apoc. 2.) *and I will give thee a crown of life.* And 1 *John 5. This is the victory which overcometh the world, even our faith:* that is to say, the world within us, and in the inwards of our hearts; which being overcome, we become more stronger then our selves. What if some should say unto me, Shall I then be damned, if sime sometimes subject me unwilling to it, therefore to be put out of the number of the sonnes of God, according to that of 1 *Job. 3. He that sinneth, is of the Devill?* God

The victory of the soul keepeth the whole man.

What it is to overcome the world.

The
strife of
faith.

Sinne
reigning
not
dwell-
ling,
doth
damne.

defend. For if thou finde a conflict of the spirit, and a strife with the flesh, that thou dost those things that thou wouldst not, which are the words of *S. Paul*, it is a manifestation of a faithfull heart; and that the faith or the spirit is averse to the flesh: for *St. Paul* by his own example teacheth, that this strife is to be found in good and faithfull souls, when he professeth plainly, that he perceived another law in his members resisting the law of his mind (which is the new creature, the new and inward man) and taking him captive in the law of sinne, causing him to do the things he would not, and to will is present with him, but to finish that which is good, he could not: for he could not do the good that he would, but to do the evil he would not, that was present: Therefore most lamentably he exclaimeth, *Unhappy man that I am, who shall deliver me from the body of this death!* Like unto which is that which *Christ* pronounceth, *Matth. 14. The spirit truly is ready, but the flesh is weak.* Therefore sinne doth not rule in man, so long as this strife is perceived in him, neither is it to be said, that sinne exerciseth his dominion over him, against which he daily fight-

fighteth; and that which doth not rule, the spirit resisting it, that consequently cannot damne a man. It is the equall condition of all Saints to have finnes, according to that of *Paul*, *I know because it dwelleth not in me, (that is, in my flesh) good dwelleth not.* Also that of blessed *John*, *Epist. 1. Chap. 1. If we say wee have no sinne, wee deceive our selves: which vulgarly we call, Sinne dwelling in us,* to distinguish it from sinne reigning, whose property it is onely to condemne: for that sinne we contend with, and doe not consent unto, that is not imputed unto us. *Paul* speaking to the *Rom. 8. Now then there is no condemnation to those which are in Christ Jesus, who live not after the flesh:* that is, they doe not suffer it to beare rule: But as many as are not exercised in this daily strife, these are not born again, having sinne reigning; and therefore overcome, and servants of Sinne and Satan, and damned so long as they suffer sinne to rule over them. This strife is shadowed unto us in the type of the Canaanites, *Josb. 13. 15.* whose remainder in the promised rest was suffered to dwell amongst the children of Israel, but not to rule over them: even so the holy

Mystical
Canaanite.

men of God, every one of them feele and suffer their imperfections remaining, who in the mean time suffer them not to rule over them, as becommeth the new man; I say, a true Israelite, and Champion of God, as contrariwise, it is fitting the old *Adam* should be subdued and brought under. Therefore the daily strife against the old man, sheweth the new man, and argueth it plainly; strength and victory sheweth a true Israelite, and a new born man. Lastly, the warfare approveth him to be a Christian: for the Land of Canaan is conversant and occupied in warfare; but if it happen sometimes the flesh, or the Canaanites doe invade the territories, it is the part of Israel and the new man, not to suffer a tyrant long; but having gathered his new strength and aid by the grace of God in Christ, and by serious repentance and remission of sinnes, to arise from his fall, and implore and intreat the true *Iosua* to give him victory, even that true Prince of his people, to lend him aid to overcome the Canaanites; which being done, first the sinne is covered, blotted out of mind, and pardoned, and the man is again renewed

The spirit
ought
to look,
lest the
flesh do
rule
long.

renewed to life, and transplanted into Christ. Wherefore they who feele many imperfections in their flesh, and cannot doe and perform all things according to their mind, let me perswade them again and again, as true converts, and true repentants, to impute them upon the merits of Jesus Christ effectually, and intreat him to hide their spots under his most perfect obedience. This (I say) is the meanes, and this is the way and lawfull appointment of the imputation of the merits of Jesus Christ, when daily repentance goeth before, and alwayes ariseth from his fall. Which when the impenitent doe not, cockering and pleasing the flesh in every thing, and sitting at rest under sin reigning; therefore such as these cannot challenge the merit of Christ to belong unto them; for the blood of Christ troden under foot, can be no medicine.

(* *)

The imputation of the merits of Christ, is onely belonging to the penitent.

CHAP. XVII.

The Inheritance and goods of Christians are not of this world, therefore they must use them as strangers..

1 Timoth. 6.

We brought nothing into this world, neither shall we carry any thing out of it, having therefore meat and raiment let us be content therewith.

Seeing that God Almighty created Stemporall goods to that end, & did bestow them on man as certain helps, and necessary furtherances, it is meet that they should not be otherwise converted, but to be used and taken from our most loving God with thanksgiving, and feare & trembling; and whatsoever is more then necessary, abound and are superfluous, as are gold and silver, meat and drink, and raiments, these are left to man as a triall, by God for to try man, that by these things it may be seen how his mind standeth between

All things are to be used for necessity, onely with feare.

Riches are trialls and proofs of men.

between these terrene things and God himfelfe, that is, whether he cleave onely to him alone, rest in him alone, and seek onely after celestially and invisible goods: or contrariwise, sucking in, and feeding on the inticement of earthly things, addict himselfe to this temporall life, and preferre this earthly paradise before that of heaven. Therefore God Almighty, by reason of temporall things, and in them only gave unto man his election and choice, whom by riches, honours, graces, and goodly gifts, it might be manifested in some sort, whether he did cleave unto God, respect him, live in him, or being seduced with their splendor, and false shewes, turn his mind from God, and live without him, and contrary to him. After which manner, every one by his owne sentence and triall, is declared, and remaineth inexcuseable, according to that of *Moses, Deut. 30. Consider what I have propounded this day before thee, Life and Goodnesse; and on the contrary, Death and Evil; that thou mightest chuse life, and thou mightest blesse thy selfe.* All things therefore in this world are exposed to our eyes, not for the cause of deliciousnesse and pleasure, but

Man is
unexcuseable.

Superfluous
things
are
proofs
of the
feare of
God.

A Christian is
not delighted
in
worldly
things.

but as proofs and trials, in which the fall is easie when we fall from God; and this is that forbidden tree with the fruits thereof, the eating whereof is so forbidden, lest our mind resting in them, doe take delight, and play the adulterer, after the manner of men now, who know no other pleasure but what is taken and received from earthly things, abusing thereby the creatures of God, meat, drink, and apparell, to the pleasures of the flesh, and vain delights, wherewith most men at this day are drawn from God. But it is the part of a true Christian to think that they be strangers or Pilgrims, whose necessity these earthly things should serve, not for delicatenesse, and that they should not set all their delight and pleasure in the world, but should place it in God alone: but if they doe otherwise, they intangle themselves in sinne, and being seduced with wicked concupiscence, being womanly wanton and effeminate, no true Israelites, with *Evs* they eat of the forbidden fruit. Therefore Christians do not desire curiously & deliciously dainty meats, so that they may gormondize them, but they hunger after meat which corrupteth
not

not, they follow not the pomp of apparell that is earthly; but otherwise they aspire to the cloathing of divine light & glorified bodies. In brieft, to true Christians all things whatsoever in this world doe please others, are nothing but a crosse, temptation, allurements of sinne, gall and venome, and rightly indeed: for whatsoever a man, to obey his concupiscence, and pamper the flesh, usurpeth without the feare of God, that cannot but be venome or poyson to the soule, howsoever to the body it may seem healthfull.

But such is the indocibility of man, no man layeth to heart to know the forbidden tree, but every man most intemperately is fed with the concupiscence of the flesh, the fruit, I say, of the forbidden tree; but a Christian which useth all things with the feare of God, and as a stranger, using diligence, and having great care that he offend not his heavenly Father in meat, drink, cloathing, houses, or any fraile good thing by his intemperance; or his table-friends, taking heed of all abuses most diligently, and with
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Worldly things are a crosse to a Christian.

A Christian doth use the creatures with feare.

The
bread of
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stians is
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grief.

the eyes of faith he beholdeth future good things in like manner : for what profiteth it the body, by & by to be eaten with worms, if in this world it swell in all kind of pleasure? *Naked (saith Job) came I out of my mothers womb, and naked shall I return againe,* that is to say, naked, infirme and bricke body we bring into the world, as an unprofitable burden we bring it into the world, which as the spoyle of death, when we goe out of the world, we carry it out again; and in truth poorer then when we entred: for being born, we have body and life, and things not yet ripe are at hand, cloath, cloathing, meat and drink; all which being dead, we leave behind, and so now whatsoever we had even from our birth to the houre of death; in this world the solace of miserable necessity; yea the bread of mercy and grieve they were, whose use and possession in a moment death hath interdicted and taken away: therefore nothing is more wretched then a dead man, and especially he who is not rich in God. Goe to then, O yee mortals, because we are strangers and Pilgrims in this world; and because we must leave all these things when we die, will we nill we, let us leave at least

to be grievous to our souls in such things, and let us acknowledge it to be a kind of madnesse to gather wealth with great labour for a brickle and fraile body, which it cannot carry out of the world, especially seeing there is another world, and another body, and another life. Call these things, I say, O yee mortals, to mind, to you I speak, who in truth are strangers and Pilgrims before the eyes of God, as it is in the Psalmes, although very few of you doe testify that you think so by your deeds; and if we be straungers in this world, it followeth that our countrey is elsewhere, that which is manifest to man of it selfe, if we conferre or compare time with eternity, the visible world with the invisable, the earthly habitation with the heavenly, mortall with immortall things, frail with eternall things. In which comparison or meditation of contrary things, our soule is enlightned, and by faith we behold many things, to the knowledge whereof they are not admitted; those which to this contemplation are not at leasure; and therefore like a Sow in the mire, so they wallow in earthly matters, drowned in covetousnesse, fixed to the cares

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cares and study of earthly things, given to usury, and as concerning the soule blind, howsoever otherwise they have a quick sight, and have *Lynxes* eyes. Because such as these thereby have addicted themselves to this fraile and worldly life, and thinke this alone most pleasant, the best and most noble, when true Christians esteeming all things with a sound judgement, and right estimation, accounteth it an exile, a valley of teares, a den of misery, a prison of grieve and sorrow. Therefore those which love the world, do not exceed brute beasts in prudence, and die like a beast as saith the Psalmist, they think not on heavenly things, they rejoyce not in God, they are pleased onely in earthly things: in these things they take sweet delight and rest, and having obtained these things, doe thinke they are exceeding well. Men in deed and truth wretched all manner of wayes, blind and meere animals, sitting here in the darknes of ignorance, and hence removing to that of death and eternall damnation. But we must firmly imprint this in our mindes, that we are strangers and Pilgrims in this world, after the example of Christ,

Christ, whose doctrine and life wee we ought alike to love, and to him as an Image and pattern for all true Christians to follow and set before them, to conform our manners, thoughts, and the whole course of our lives & conversations. Who when he was the most noble of all men, he chose voluntarily that life in which nothing is notable as for himselfe, besides extreme poverty and contempt of honour, wealth, and pleasure: which three the world hath for their three Gods. Therefore thereupon *Matth. 8.* he confesseth, that *the Sonne of man bath not whereon to rest his head.* David before he was called to the Kingdome, was poore, vile and contemned, and being made King, esteemed all Kingly splendor as nothing, in comparison of life eternall, whereupon the Psalmist singeth, *Psal. 84. How delightfull are thy Tabernacles, O God of power? my soul fainted and failed me in the Courts of the Lord, my heart and my flesh were exalted in the living God: Better is one day in thy house, then a thousand elsewhere.* I have indeed a Kingdome, I have subjects and people subdued unto me, I have Kingly Palaces, and the Tower of Sion: but these
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Christ.

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are nothing in respect of thy Tabernacle, O Lord. Neither was blessed *Job* of another mind, when he rejoyced in his Redeemer; nor *Peter*, nor *Paul*, nor the other Apostles, which intended not the riches of this world, but sought after the riches of another world, took upon them the life of Christ, walking in his charity, lowliness, and patience, they contemned the world, they prayed for them that cursed them, they thanked them that reproached them, in persecutions they praised God; by many tribulations it behoveth us to enter into the Kingdome of heaven. And last of all, when they were slain, they (with Christ) prayed, *Father forgive them*. And what is it to die to wrath, revenge, bitterness of mind, ambition, pride, the love of the world, and himselfe? also, what is it to live in Christ, and in his charity, lowliness, humility and patience? Lastly, what is it to be made alive in Christ by faith, if this be not it? Which most noble way of living, to the lover of this world is altogether unknown. Therefore because they live not in Christ, being ignorant that the true life is in him, *Eph. 4.* it cometh to passe, that

that they are dead in their sinnes, wrath, hatred, envie, covetousnesse, usury, pride, and covetousnesse of revenge; in which so many as are drowned therein; those for that cause are without true repentance, neither live in Christ by faith, whatsoever they perswade and boast of themselves. Contrariwise, true Christians doe understand that it is their duty to follow the steps of Christ, to conform their lives to the life of Christ, and to take from him as from a book and an authentick author, the Rule of life and doctrine. And these are found to be such, that none but this is the onely true life which is in Christ Jesus, according to that saying, *The life of Christ can teach us all things*; those say with the Apostles, *2 Corinb. 4. We doe not contemplate those things which are seen, but those things which are not seen: For those things which are seen are temporall; but those things that are not seen are eternall.* And *Hebrews 6.13. We have no abiding Citie here, but seek after one to come.* Which if it bee true, that we be strangers, and have not any abiding place in this world, it followeth that we were not created for the cause

of this world ; and it followeth then, that there remaineth for us another world, another countrey, other dwellings, for which we shall think it gain to lay down hundred worlds, yea, our life it selfe ; which a true Christian well knowing, he rejoyceth in his inwards, that he was ordained to eternall life : and attending this one thing, that he may grow rich in God, he laugheth at the madnesse of those that are made blind with the love of the world, who feareth not miserably to afflict their souls for these bricke and frail things, and so unhappily to lose them.

CHAP. XVIII.

That God is grievously angry with those that prefer frail things before eternall : also why and how farre we ought not to set our heart on creatures.

Behold burning among them in wrath, the fire of the Lord hath devoured the extraam part of the Tents. Numb. 11.

THe people of Israel that murmured against Moses, saying, *Who shall give*

us flesh to eat? We doe remember the Fishes and Cucumbers which wee did eat in Egypt, is a type of men of this time, who under the pretext of the Gospel, and title thereof, seek after nothing but earthly and carnall things, as honours, wealth, and pleasures; they use more diligence to be sumptuous, then to become blessed and happy; they study to please men more then God: And lastly, attribute more to the concupiscence of the flesh, then to the poverty of the spirit. Contrariwise, the Character of a true Christian is to have more care of eternal honour and glory, then this momentary, to thirst after heavenly, and let earthly goe; to seek after invisible and neglect present things: and lastly, to crucifie the flesh, that the spirit may live in him. Truly in this is both the foredeck and the poop of Christianity, to imitate our Saviour: or as *Augustine* saith, The chiefest of religion is to imitate him whom thou lovest; from which opinion differeth not much that saying of *Plato*, drawn from the law of Nature, The perfection of men consisteth in the imitation of God; whereupon nothing else is left unto us, then that

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Christ ought to be the example and square of our life, and that all our counsels, studies, and cogitations, should respect that one thing, how we should come to him, by him be saved, and live with him eternally, expecting with joy the dissolution of our prison. And that we shall attain, if we direct all our labours, actions, businesse and vocations by faith, and goe on with desire and hope of eternall life: or to speak more significantly, if we never lay aside the memory of eternall happinesse in all our actions; because through this feare of God, is begotten in man, a certain holy desire of eternal things, and withall the desire & cove-ting of earthly things, insatiable in its own nature, is restrained, according to that saying of St Paul to the Coloss. 3. *Whatsoever you doe in word or deed, doe all things in the name of our Lord Jesus Christ, giving thanks to God the Father through him.* And the name of God is nothing but the honour, praise and glory of God, *According to thy Name let it be O God, and thy praise to the ends of the world,* saith David, Psal. 48. Which scope if all our works and life doe chiefly respect, then we think of eternity, and our works

works are done in God, and consequently our selves are in God. Briefly, God our chiefe good, and the eternall life of all our thoughts, works, and words, should be the first mover, if we will not faile of eternall salvation. That which *Paul* most elegantly expresseth to *1 Tim. chap. 6* But thou, O man of God, flie these things, to wit, covetousnes. He calleth a Christian a *man of God*, because borne of God, and living in God, hee is the sonne and heir of God. Even as contrariwise a man of the world is he who liveth after a worldly life, whose inheritance is the world, and whose belly is filled with the goods of the earth, as it is in *Psalme 17*. Which way the Christian is farre from, seeking after faith and love, and unsatiably covetous of eternall life, to which he was created alone; which if it come not to passe, then the man linketh himselfe to enormous sins, which our just God doth punish with eternall fire, prefigured by the burning of the Tents, sent from heaven, and from an angry God to punish and revenge the excesses of the Israelites. Wherefore so often as such like plagues are sent upon the wicked, as inun-

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dation, fire, warre, hunger, pestilence, let us alwayes call to mind and remember, that these are the most just punishments of a moved and angry God, because the people of Israel unmindfull of heavenly things, did follow after transitory things, did prefer present things before future, and had more care of the body then of the soule; which things let us not erre in. It is an extream point of ingratitude and contempt of God, both here and hereafter to be punished, to wit, to contemne God, for whom we beare about both body and soule, and from whom we received them, and in stead thereof to worship Idols of the creatures, the work of mens hands, & to esteem eternall things after transitory. For these creatures are given to us for necessity, and not to set our hearts and minds after them, that which God alone deservedly challengeth to himself, and that they might be as prints and testimonies of God, whereby we come neerer to the knowledge and love of God, the author of them all; which divine institution, when the love of the world dare abrogate it, then the same, by the most just vengeance of God, together with the proper

proper Idolaters, are turned into the fire and infernall flood, of which *Sodom* and *Gomorrah* is a type, and this burning of the Tents of which we speak. Truly all creatures are of themselves good, but when men set their hearts upon them, and that not after a lawfull manner, but doth worship them as Idols, then they become abomination before God Almighty, no otherwise then the detestable and execrable Images of gold and silver, and therefore matters of eternall fire, although gold and silver of themselves are good creatures. In brief, the love of Christians, joy, wealth and honour, are circumscribed in eternity, whereupon there followeth even life eternall: for where thy treasure is, there is thy heart, *Luke 12*. On the contrary, from the concupiscence and love of the world, nothing can follow but eternall damnation; for the world passeth away, with all the pomp thereof, but he that doth the will of God, continueth forever; whereupon B. *John 1. Epist. chap. 2.* beseecheth the faithfull, saying, *Little sonnes, doe not love the world, nor those things that be in the world; which being so manifestly shewed thee, that God*

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would

The love of the world is converted into the fire of *Sodom*.

How the creature becometh abomination.

The fruit of worldly love.

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The
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of God.

What
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spect.

would not have us love any creature, first, because love is the heart of man, and the most noble of all affections; which therefore is due to God alone as to the chiefest and onely good. Secondly, because it is a great folly to love that which cannot love us again; whereupon in vain are frail and transitory things beloved; by good right is God alone to be loved above all creatures, who out of his exceeding love created us to eternall life, redeemed and sanctified us. Thirdly, because naturally, like things are loved; therefore God made thee after his own image and likenesse, that thou mightest love him and thy neighbour. Fourthly, although our soule be like to wax, ready to take any impression put upon it, rather like a glasse representing all objects set before it, whether of heaven or earth, yet it is born onely to set God before it. Fifthly, as the Patriarch *Jacob* when he lived in *Mesopotamia* amongst strangers, and after twenty yeares service, demanded his two wives and his wages; and being provoked with the sweet memory of his country, did think and desire to return to the same: so our soule among worldly occupations,

and

and businesſes of our callings, as the Loadstone it ought never to decline from the Pole of eternity & our countrey. Sixthly, because men are good or evill by reason of that which they love; therefore he that loveth God participateth of every kind of vertue and good thing: on the other ſide, he that loveth the world is defiled with all the ſins and evils thereof. Seventhly, like as King *Nebuchadnezzar* when he loved the world more then was meet, he loſt the eſſentiall form of man, he degenerated into a beaſt: for when the Scripture ſpeaketh expreſſly, that he in the end recovered his former ſhape, it followeth that he was in humane ſhape and kind. So all men blotting out of their hearts the image of God, become according to the interior man, Wolves, Dogges, Lions and Beares; even ſo are all thoſe that addiſt themſelves wholly to the love of the world. Laſt of all, what every one here ſavourerh in his heart, it will be maniſeſted in him, and he will follow it, God or the World, to which of the two he turneth himſelfe into, it may be hell fire prefigured in this type.

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fruit of
love.

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CHAP. XIX.

That he who in his own judgement is most miserable, to God is most deare, and so by Christian knowledge of his own proper misery, obtaineth grace with God,

Isaia 66.

To whom should I shew respect but to the little and poore, and a contrite heart, or spirit, trembling at my words?

The contempt of our selves.

THis sentence our most gentle God doth set forth to erect and lift up our minds oppressed and dejected with sorrow; which propitiatory whosoever desireth to have, it becometh him to declare himself in his own judgement wretched and unworthy of divine or humane favour. But whosoever yet seems something to himself, is not yet wretched nor humbled in his own opinion, nor capable of divine favour; whereupon Saint Paul saith, Gal. 6. *If any man esteem himselfe*
som-

something when he is nothing, he deceiveth himself. For God alone is all things, which he that onely knoweth, and doth not inwardly in his heart approve it, and shew it in his example, argueth the knowledge of God in him to be superficial and slight. Therefore if thou wilt give God the glory, and teach it in thy deed, that God is all things, it must needs be so, that thou use a most sharp judgement against thy self, and beleve most assuredly, that thou art nothing, after the example of *David*, who dancing before the Ark of the Lord, when *Michol* contemned him as an abject person, he answered, *I will yet bee more vile then I have been.* He that wil be something, he is the matter of which God maketh nothing; yea, a fool. And he that on the contrary, loveth to be reputed as nothing, and in his owne judgement is so, this is the matter of which the great workman maketh something, yea, halfe Gods; he who professeth himselfe before God to be more miserable and worse then all men, he in his judgement is made the greatest and chiefest of all others: and he that in his own judgement is the greatest sinner, him doth God account among the

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the Saints. This is in truth that humility which God exalteth, the misery which he respecteth. Lastly, this nothing is that of which God no otherwise then the old world, is wont to produce the men of God, and create them so; of which things we have *David* for example, whose baseness our most gentle God beholding, transformed him into a most noble instrument; then *Jacob* whose saying this is, *I am lesse then all thy mercies*. And Christ dejected below the common sort of men, who also for us was accursed and made a worm, into how great majesty did his heavenly Father exalt him? For as a workman shewing his skill upon some speciall peece of work, to labour it more exactly, taketh a new matter, polluted with no mans hands; so that man that God will make something, he must be nothing: And hee that will make himselfe great, and beleeveth himselfe to be something, this cannot be the matter for divine workes, because that which is nothing, and void, is it of which he after a wonderful maner shapeth all things: which the virgin *Mary* knew full well, saying, *Luk. 1. He beholdeth the lowliness of his Handmaid,*
behold

behold from henceforth all generations shall call
me blessed. But he is indeed inwardly and
in heart wretched, which thinketh himselfe
worthy of no divine benefit, neither cor-
porall nor spirituall: for he that arroga-
teth any thing to himselfe, this man indeed
esteemeth himself something when in truth
he is nothing, and therefore is furthest
from divine graces, and most impatient of
all arrogances, who if he judge himselfe
worthy any thing, he taketh not all things
gratis of God: for grace is not merit, what
soever we wish to obtain for our selves from
heaven. Moreover, nothing is proper to
man, except sin, misery, and infirmity, all
other things are Gods. Behold the sha-
dow of a tree with me, which is no more
something then a man, and therefore as
it followeth the motion of a tree, from
whom it hath its being: so this man car-
rieth his life and all hee hath received of
God, according to that of Paul, *Acts 17. In
him we live, move, and have our being.* And
although apples appeare in the shadow of
the tree, they doe not therefore belong to
the shadow, but to the tree. Now think
thou the like with me, the good fruits that
appea-

What is
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to man.

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appeareth in thee, and are apparent, but are not thine own. But as the apple groweth not out of the tree, as the unskillfull vulgar think, although it hang thereon, no other-wise then a child on the mothers paps: So all men are fruitlesse trees and withered, the Lord onely is their force and vegetable power, according to Psalm 17. *The Lord is the horn of my salvation.* And that of Luke 23. *If they doe these things to a green tree, what will they doe to a dry tree?* I, saith the Lord, Hos. 14. *will bear and direct him that be shal flourish, of me shall thy fruit proceed.* And our Saviour, John 15. *If you remain in me, you shall beare much fruit.*

But when a man is truly & in his understanding wretched, and moved at all times, and trusteth onely in the heavenly grace of Christ, then doth God respect him: which respect is not done, or commeth to passe after a humane manner, and without force and efficacie; but is full of vertue, life, and consolation. And as some contrite hearts are capable of this divine aspect onely; so how much more cleare, amiable, and frequent it is, so much the lesse doe they think themselves worthy thereof.

How

How much humility have we shadowed in Jacob, Gen. 32. who pronounceth himself unworthy of all divine favour, and temporall blessings? Therefore to his example and pattern a heart truly humbled & contrite, acknowledging himselfe unworthy of the least heavenly visitation and consolation, be it never so little, crieth, O Lord, my soule, thine handmaid, is unworthy of thy great love and mercy which thou hast shewed it in Christ Jesus; behold since thou gavest me thy Sonne, I come with two troops, with the blessings (I say) of grace and glory. And indeed if a man would weep a sea of teares, it were not sufficient price for the least heavenly favour or consolation. Therefore the grace of God is meerly pure and free gift; and the merit of man is nothing else but punishments and eternall damnation, which every one knoweth through faith, and acknowledgeth freely; man consequently is guilty of his own misery, and is pardoned of God, that which cannot befall man without this zealous acknowledgement; and so to obtain the favour of God. Wherupon S. Paul, 2 Cor. 12. saith, *I would boast of the infirmities in me,*

that

The truly humbled think themselves worthy of nothing.

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respects.

that the power of Christ might awell in me. For such is the mercifulnes of God, he will not see his workes suffer corruption, but so much the weaker it is in it selfe, so much more fortitude is divinely infused into it, according to that the Lord said unto Paul. *My grace is sufficient for thee; for my power is made perfect in infirmity.* Wherefore by how much a true Christian in his own judgment is more wretched, by so much doth God pardon more freely, to the manifestation of the riches of his glory in a vessell of mercy, *Rom. 9.* not looking to any merit of his by heavenly consolations, more sincere then all human joyes. Furthermore we call not him a miserable man, not he that is poore and destitute of human succour and comfort, but he that from the bottome of his heart acknowledgeth, and is grieved for his sinnes: for if sinne were not, there would be no misery in the world, and so much could not befall man, but that he is worthy of much more. Far be it from us to grieve, because many heavenly benefits are not bestowed, seeing we are not worthy of the least, no not the life we carry about with us. Which saying, although our flesh think it a
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very unworthy and hard saying; yet if we will obtain the grace of God, the truth is to be spoken, and every true repentant sinner most be a most bitter Judge and upbraider of himselfe for his sinnes. Wherein then, and wherefore should a man open his mouth? Truly thus I think, what ever man thou be, it is better for thee to say thou canst say nothing, in these two words; *Lord, I have sinned; Have mercy upon me a sinner:* certainly God himselfe requireth nothing else of a man, but that he should deplore his sins, and crave pardon: which two whoso neglecteth, may be said, that he hath omitted the best part. Take heed therefore, O man, to powre forth teares for thy body because it is naked, because it is afflicted with hunger and cold, and because it suffereth persecutions, because it is restrained in bands, or because it is weak and sick; but bewaile and send forth tears for thy soule, which is constrained to dwell in flesh and blood, obnoxious to sinne and death. *Unhappy man that I am,* (cryeth blessed Paul, Rom. 7) *who shall deliver me from this body of sinne?* And this Christian acknowledgement and conscience of his proper and in-

The best
work of
man.

Faith is
the door
of grace

And in
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door

Mystical
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len.

ward misery, this grace-thirsting repen-
tance, this faith fastened on Christ alones
opening the doore of grace in Christ, by
which God cometh into the soule; there-
fore *repent and amend*, saith *John*, chap.
3. *Behold I stand at the doore, and I beat or
knock, if any shall heare my voyce, and shall o-
pen it to me, I will enter therein, and I will sup
with him, and be with me.* Which supper is
nothing verily but the remission of finnes,
consolation, life and happinesse: at this
doore of faith, our most loving God at his
own time doth meet the wretched soule;
here the truth ariseth from the earth, and
justice looketh from heaven: here Mercy
and Truth meet one another, Justice and
Peace doe kisse each other, *Psalme 85*. Here
the offender *Magdalene*, I say, the soule of
man, all confused and powring forth tears,
anointeth the feet of our Lord, washeth
them with teares, & wipeth them with the
hairs of her head, of most profound humi-
lity. Here the spirituall and mysticall Bi-
shop in the holy ornaments of faith, offer-
reth the true sacrifice, the contrite heart and
lowly, and the frankincense of true repen-
tance and contrition; I say, the teares for
sins

sins committed, that true cleansing water, wherewith the mysticall Israel are washed and made clean by faith and efficacy of the blood of Christ. And thus much, Christians, it appeareth how by the acknowledgement of your proper misery, and faith in Christ, you may attain the grace of God; so that by how much every one in their own judgement is more wretched, so much the more dearly beloved of God, and by him is adorned with great favours.

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Bishop
and sa-
crifice
of a
Christi-
an.

CHAP. XX.

By Christian contrition our life is daily amended, and made more and more fit for the King-
dome of Heaven, and
life eternall.

2. Corinth. 7.

*Godly sorrow worketh repentance to eternall sal-
vation, but worldly sorrow worketh death.*

TRUE Christianity consisteth in pure
Faith, true Charity, and holy life,

M 2

which

Holiness
from
whence.

The fear
of God.

The icy
of the
world
doth ex-
tinguish
the fear
of God.

which have their beginning out of se-
rious contrition, repentance, and a strict
and severe knowledge of himselfe, percei-
ving daily more and more his defects, and
amending them daily, and participating
the righteousness and holiness of Christ
by faith, 1 Cor. 1. and cannot be obtained
by any other means; in which, if we walk
in the continuall feare of God, after the
example of good children and subjects, we
doe not nourish any thing belonging to the
flesh. *All things are lawfull for me, (saith Paul,*
1 Cor. 6.) but are not all expedient in me, ma-
king me better. For even as a sonne in his
fathers house doth not all things, which
many times the lust of the flesh prompteth
him unto, but warily observeth his father,
and as it were by the eye doth counsel with
him before, hee cometh to say, or doe any
thing: So a true Christian, and the Child
of God will chastise his senses with Chri-
stian modesty, neither will doe or speak a-
ny thing without the fear of God. But for
the most part all men are without the feare
of God, & do addict themselves to world-
ly pleasures, not knowing it is better
continually to feare God, then to wallow
in

in the pleasures of the world : for the fear of God is the foundation and beginning of wisdom and devotion ; all which the concupiscence and delight of the world doth extinguish. For even as by daily contrition or sorrow for sinne, and mortification of the flesh, the man is daily renewed, according to that of the Apostle, 2 Cor. 4. *All though our outward man be daily broken, yet our inward man is daily renewed in bearing heavenly fruits and celestiall, of unexplicable sweetnesse ;* So contrariwise the pleasure of the world bringeth heavinesse, vexation, and wound of conscience ; yea so great is the calamity of the mind, and so hea- vie is the losse of heavenly gifts, which flow from the pleasure of the flesh, and worldly delights, as he that calleth them to mind, or would call them to mind, he cannot overcome or detest any of the worldly joyes. Two things there be which whosoever disputeth, and seriously pondereth with himselfe, hee must be neither affected with worldly pleasures, nor moved with calamities. The one is the pain of the damned, which whosoever shall bee willing to consider of deeply,

The re-
newing
of the
man
with his
soule.

The
losse of
the soul
by
worldly
pleasure

The
fruit of
of the
medita-
tion of
eternal
joy and
misery.

The impediment
of spiri-
tuall joy
and sor-
row.

The
true
cause of
joy and
sorrow.

truly the more for that cause, because it is eternal, he is never heartily merry or joyous. The other is life eternal, which he cannot for that cause neither take out of his mind, nor mitigate, do what he can: neither whereof because we sometimes doe revolve them in our mind, seriously can we revolve hereupon; it is no wonder that wee are both without wholesome contrition and sorrow, as also ignorant altogether, and unexperienced of celestiall joyes: and it is the property of a true Christian to be equally minded, who rejoyceth very sparingly in earthly things, being full of divine pleasures and life eternall; neither is he carried away immoderately with calamities, or dejected in adversity; but against the losse of the soule only, he beareth it so, as for that cause all his life time he doth not refuse to account it a thing worthy of lamentation: for a Christian loseth nothing that is never so little, of these fragill things, which perish, but he shall receive a thousand fold in another world: but if the soule once perish, it cannot be repaired or recovered. Blessed then is the man that findeth this divine sorrow, and besides that, celestiall and spiri-

spiritual pleasure. But oft times we perversly and crookedly doe laugh, when we ought rather to weep; seeing there is no true liberty or delight but in the feare of God, and a right conscience, which without faith and holy life can neither be had nor kept: For faith accompanied with divine sorrow, by the holy Ghost, doth correct the defects of man daily; which daily means every man neglecteth, and he loseth the best cause and part of living, thereby he is adversary to the new life, hindereth the kingdom of God in himselfe, neither can he be set free of the blindness of his heart. Whereupon it followeth, that he onely deserveth the name of a prudent and wise man, who declines wth all study what he understandeth shall be an obstacle to amendment of life, and proficience of heavenly gifts; neither doth he determine to flie those things only whereby any calamities might arise to the body and the faculties thereof, but much more those things which he understands to be grievous to the mind, or any wayes burdensome. Be of good cheare then, and learn to warre like an enemy, and so continue: a valiant man can best resist a

The
hind-
rances of
the king-
dome of
God.

Who is
truly
wise.

wicked custome, according to that of Saint Paul, *Rom. 12. Be not overcome of evil, but overcome the evil with goodnesse*: For there is no cause why thou shouldst think thy selfe sick of incurable evils; if thou reflect thy thoughts upon thine own mind & cogitations; & first view thine own proper defects, and do not curiously first cast a rash censure of judging thy neighbour in admonishing him before thou hast controlled thy selfe first. Wherefore if this daily sorrow, and spirituall contrition beget reproach and reports, and for that cause the good will of men grow cold towards thee, take heed therefore that you grieve not at it, but rather complain of thy selfe, as becometh a Christian, and live Christian-like, as thy mind desireth; and that thou mightest in good works equall the dignity of the name of a Christian. For it is meet for thee to be afflicted by the world, & grieved at it, that therefore in like maner God might delight in thee, according to that of *Isai. 57. I doe dwell on high in the holy place, and with a contrite and humble spirit, that I might quicken the humble spirit & contrite heart. It is impossible that divine & worldly joy at one time reside*

The joy
of the
world
and of
heaven
are
quite
contrary

reside in the heart of man, so contrary they are, and so different in their off-spring; when the pleasure of the world begetteth one in prosperity, the other of heaven is begotten in adversity: lacknowledge it indeed to be beside, yea against nature, to rejoyce in adversity, according to that of *Paul*, 2. *Cor.* 6. *As heavy, yet rejoycing; as poor, yet being rich; as having nothing, yet possessing all things.* But the grace of God doth mend, and purifie, & change nature: whereupon the Apostles rejoyced because they were accounted worthy to suffer some things for Jesus Christ, *Act. 14.* Neither do all true Christians otherwise, who are made the new creature, and become other men, for they rejoyce and are glad in adversity; and indeed those things that disturb the old man, can not disturb the new man, who with *S. Paul*, *Rom. 8.* *glorieth in tribulation.* The joy that is from above, is more noble then earthly pleasures, which he perceiveth very well by the contumely and contempt of Christ who belongeth to him, of whom if we be ignorant, let us persuade our selves again and again, that this happeneth by reason of the love of the world. A man truly humbled thinketh him-

True
humility

More
causes of
mour-
ning
then ioy.

Cause
of mour-
ning.

himselfe worthy of afflictions and tribulation, and unworthy of diuine consolations. But by how much he thinketh himselfe unworthy, so much more largely is he visited of God: And by the more and the oftner he deploreth his sinne, so much the lesse is he affected to the world; yea it becometh more grievous and bitter to him thereby. He who considereth himself as is meet, findeth more things wherein to mourn, then wherein to reioyce: And he who examineth another mans life, shall gather more things worthy pitie and compassion, then arguments of envie thereby. When Christ wept over Ierusalem, which persecuted him, and followed him to death, even because he deplored the sinnes and blindness of it, let us think the same is to be done to us, and no other matter more heauie and more worthy of tears, then the sinnes and impenitencie of men. If it came to mind so often unto a man that he should die, and that he was to plead his cause before God, as often as he in a peniue manner discusse the matter with himselfe of the helps of this life, surely he would be more sad, and more diligent in the amending.

ment of his life, and of repentance. And if the same man should call to mind the eternall torments, he could not but despise the world, and in comparison of them, think all the afflictions of this world pleasant. From which opinion, and fervency of devotion, we are the more distant, because we are so much inveagled with the inticements of the flesh. In brief, it becometh a Christian most firmly to perswade himselfe, that if it goe well with his body, and that he flow in pleasures of this world, that his spirit is dead, but that hee liveth if hee crucifie his flesh with his desires and concupiscences, for the one is the death of the other: if the spirit live, it must needs be the body shall spiritually die, and be offered a living sacrifice, Rom. 12. Which way of life all the Saints from the beginning of the world did observe, eating and drinking with thanksgiving the bread and cup of tears, according to that of David, Psalm 80. *Thou shalt feed us with the bread of tears, and thou shalt give us drink of teares by measure.* And Psalm 41. *My teares were unto me my bread both day and night.* And this bread of teares faich by a wonderfull sweetnes doth mix

The life
of the
flesh is
the
death of
the spi-
rit.

The
bread
of teares.

The
fruit of
worldly
sorrow.

mix and temper; and the drink of teares is pressed from the tender grapes of devout hearts, by true repentance and sorrow, which worketh to stedfast salvation. As contrariwise the sorrow of this world bringeth forth death, witnesse St. Paul: the losse of honour, temporall and frail goods; and it is often so sharp and bitter, and impatient, that men catch themselves in a net, or bring themselves to their own death by divers wayes, of which there be many examples in the histories of the Ethnicks, for which it were better to be more moderate, and shew themselves better Christians, who know it to be far unworthy their profession, for the losse of frail goods to lose their souls, which the whole world will not recompence. Far be it from us that for temporall goods we should not mourn or thirst after eternall; seeing the use of them is most short, & ends with death. *When a man departeth* (saith the Psalm 49) *he taketh not all, neither doth his glory descend with him;* which law is equally spoken to all, no lesse to the King then to the meanest Begger; the dead body putrieth, and so *a living Dogge is better then a dead Lion,* as saith Solomon, Eccles.

Zim

9. yet

9. yet the Lord will set the death at all times; and the face of them that are in bonds among all people, and he wipeth the teares from every face, as it is written, *Isa. 25*. Therefore remember to carry moderately the losse of earthly things, and that the whole world is not worth one soul for which Christ vouchsafed to die; But if thou prosecutest not these frail things with so unruly a love, thou shalt be lesse troubled with the losse of them; seeing this, that it is the condition of things beloved, that things lost are more desired, and so the labour of fools afflicteth them, which are the words of *Eccles. 10*. The sons of this age doe gather goods with great labour, with no lesse fear doe they possesse them, and with greatest griefe forgoe them, which is the sorrow of the world begetting death. *Apoc. 10*. we read of those that followed & adored the Beast, had no rest: to whom all these are like, that adore the goodly Beast of earthly wealth, and avaritious desires thereof, a kind of men most wretched, unquiet, and full of sorrows; whom perhaps we shall not evilly compare to Camels, or Mules: for as they by rocks, and steep hills,

The love of the world bringeth sorrow.

From whence the perturbations of the mind.

The
world
in the
world is
to be
left.

We car-
ry no-
thing
out of
the
world.

hills, carrying Silken Garments, Pearls, Aromatick Spices, and generous Wines on their backs, doe draw many servants with them for security sake, and so at evening coming to their stables, their pretious ornaments, and painted cloathes and garments, are taken from them, and now being weary and stripped, nothing but the prints of stripes & foul marks of blows are to be seen: So those which in this world did shine in Gold and Silkes, the day of their death being come, have nothing but the prints and skars of sinnes through the abuse of riches committed unto them. Learn then, O learn to leave the world before it leave thee with most bitter pains; which he who doth, and first separateth his soul from the world; to this man it is easie to be separate in body from it, neither doth he grieve for the losse of it. For as the Israelites even now being about to leave Egypt, were daily pressed with greater burdens by *Pharaoh*, going about utterly to overthrow their whole progeny, or stock; so the infernall *Pharaoh* envying our eternall salvation, when we are near to death, so much greater care and rapacious desire of earthly

earthly things, is hee wont to infest our
soules withall; which blindnesse is the
more remarkable, because we cannot carry
the least dust with us of all those heaps of
mony which we have gotten, into the King-
dome of heaven; because that way is so
strait, as all earthly things and of the body,
doe exceedingly hinder the passage of the
soule: *The way is strait which leadeth to hea-
ven, and few there be that find it, Matth. 7.* As
the Husband-man on the Barn-floore se-
parateth the Wheat from the Chaffe, so
death setteth free the seed of the faithfull
souls from the chaffe of the world, neither
are they any other thing else indeed but
chaffe carried hither and thither with the
wind, *Psalme 1.* Therefore do that with all
thy might, and let not that depart out of
thy mind which we brought before
out of *St. Paul*, The sorrow which
is according to God, worketh
repentance to a firm salvari-
on, but the sorrow of the
world bringeth
death.

CHAP. XXI.

What is true divine Worship.

Levit. 10.

The sonnes of Aaron did offer to the Lord strange fire, and there went fire from the Lord and devoured them.

The
false
worship
of God.

The pu-
nishment
of it.

THis fire is said to be strange fire, because it was other then that which burned perpetually on the Altar, and which by the commaundement of God did burn the Offering, and it is a type of the false divine worship. The sonnes of *Aaron* did deserve to be burned with the fire of revenge, because they broke the commandement of the Lord: which zeal of the most just God, those likewise provoke against themselves, which out of their own invention and singular devotion and presumption of religious sanctity, doe invent a new and, uncommanded kind of worship, not of God commanded. Into which indignation of the divine Godhead, lest perhaps we should fall into it also, it remaineth to see wherein

wherein the true worship of God consisteth: for the punishment of the temporary fire, which in the old Testament is remembered against feigned worship, standeth as an argument that God will doe the like in the new Testament for false religions both with eternal fire, and warres, and devastations of the lawes, then which I know not whether any fire can be more terrible; if he so avenge, it is most sharp. And the nature of the true divine worship, and the reason wil easily appeare to us by the comparison of both the covenants together; that which God required in the old Testament, it was externall and typicall, full of figures and shadowes of the Messias, and full of ceremonies, which that nation was bound to observe strictly, and according to the letter. In which rites and images the faithfull of the Jewes did as it were behold the Messias, & by faith in him are saved through the compact and promise divine, which God in the new Testament did fulfill. This consisteth not in externall Figures, Ceremonies, Rites, Statutes and Lawes, but is altogether inward, and drawn into *Spirit and Truth*, consisting of faith in Christ, because

The true
worship
of God.

The
true
worship
of God
consist-
eth in
3 things

What is
God.

Pause by him the Temple, the Altar, Sacrifices, the Ark and Priesthood, with all the Morall and Ceremoniall Law, are fulfilled, whereby consequently we are grafted into Christian liberty; free from the malediction of the Law, *Gal. 3.* and Jewish ceremonies, *Gal. 5.* So that with a free heart and holy spirit dwelling in us, we might serve God, *Jer. 31. Rom. 8.* And our faith and consciences are bound to no traditions of men. Moreover, three chiefe things are requisite to a true spirituall, internall, and Christian worship; that is to say, The true knowledge of God; Then of Sorrow and Repentance; Thirdly, of Grace and remission of sinnes. And these three are one no otherwise then God himselfe is one in Trinity: for in the knowledge eternall of God is contained both repentance and remission of sinnes, and that consisteth in faith, which taketh hold of Christ, and in him and through him, acknowledgeth God his omnipotence, love, mercy, righteousness, verity, wisdom of God; all which is God himselfe, and Christ, and the holy Ghost. And that not absolutely alone, and by his own nature, but respectively also, and be-
holding

holding of me by his gracious wil in Christ, by which means he is God omnipotent to me, mercifull to me, eternall righteousnesse to me by grace and remission of sinnes, and to me eternall truth and wisdom. Nor there is no other way with Christ, who is become unto me, eternall omnipotency, omnipotent Head and Prince of life, my most mercifull Saviour, perpetua. I love, justice and righteousnesse immoveable, according to that, 1 Cor. I. *Christ is become our wisdom from God, and righteousnesse, and sanctification, and redemption.* All which, and every one of them also are spoken in like manner of the holy Ghost. And this is the true knowledge of God, which consisteth in faith, and it is not a meer knowledge, but a joyfull, living, and powerfull trust, by which I sweetly feele in me, the beams and infusion of the divine omnipotencie of God, so as I am held and carried by it, to live in it, and perceive my selfe to be moved and to be so. In a word, that I may feele and apprehend the riches of his goodness and mercy in me: for can there be greater charity thought upon, then that which God the Father, Sonne and holy

The true
know-
ledge of
God.

Faith is
the ver-
ue and
power
of God.

ginted
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to aglo
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The
lively
know-
ledge of
God.

Ghost have shewed unto us all most abundantly? What righteousness more perfect and ample, then that whereby he draweth us from sinne, death, hell, and the Devill? Or what can bee added to that heavenly and infallible truth and wisdom of his? This then is the true and solid faith, consisting in lively and effectual trust, and not only in words, or the noyse of words, or externall sounds. In which knowledge of God, or faith, it becometh us all, the sons of God, daily more and more to profit & be perfected. Whereupon blessed Paul hath sufficient for us to wish for, *Ephes. 3. That we may know the love of Christ exceeding all knowledge;* as who should say, all the study of our whole life if it were employed to know the love of Christ, it would not be sufficient to learn the exceeding largeness thereof. Neither doth onely knowing define this knowledge, be not deceived, but thus much more he wil, that we participate, tast, and have triall of the sweetness, well-pleasingness, vertue, and lively infusion in our hearts, in word, and in faith, of his divine love so great and immense without expression. For shall we
say

say he knew the love of Christ which never tasted it, never proved it: according to that of the *Hebrewes*, chap. 6. Who have tasted the heavenly gifts, and the good word of God, and the power of the world to come; which in faith is obtained through the word. Neither is any other, the effusion of the love of God into our hearts by the holy Ghost, *Rom. 24*; wherein consisteth the fruit and efficacy of the divine word. And to shut up all, this is the true knowledge of God arising from tast and experience, and consisting in living and solid faith, which therefore the Epistle to the *Hebrewes* calleth *Hypostasiz*, and most certain eviction. Furthermore, this knowledge of God, which consisteth in living faith, is a part of the eternall and spirituall divine worship, as in like manner faith it selfe is a spirituall gift, living and heavenly, as also the light and vertue of God. Therefore when this knowledge goeth before, by which God doth as it were drinke to our souls, to tast and relish it, according to *Psalms 34*. *Tast and see how sweet the Lord is*, it cannot be but serious repentance will followe, that is, the renewing of the mind, and amend-

What
faith is.

The
true
know-
ledge of
God
doth
change
the
heart, &
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forth
vertue.

ment of life. For from the perceiving & solid knowledge of the omnipotency of God, there followeth withall humility, seeing that it is not possible under the powerfull hand of God not to be made crooked, nor to make himselfe straight. From the tast of the divine mercy, proceedeth love towards his neighbour: for no man is or can be childish, or can deny his neighbour any thing, who is experienced of the divine love, and shall remember that God out of his meer mercy hath given him Himselfe. From divine patience and long-suffering, ariseth a wonderfull patience towards his neighbour, and that so great, that if it were possible for a Christian to die seven times, yet he would forgive his enemy that cruelty, being mindfull of the great mercies of God, first shewed unto him. From divine righteousnesse floweth the acknowledgement of his sinnes, whereupon he prayeth with the Prophet, *To thee, O Lord belongeth justice, but to us confusion of our faces*, Dan. 9. *Enter not into judgement with thy servants, because no flesh is justified in thy sight*, Psal. 130. *Lord, if thou regardest our iniquities, who can stand before thee?* Psal.

143. Out of the knowledgement of the divine truth doth flow faith and integrity towards our neighbour, whereby frauds do cease, falshood and lying, and a true Christian with such thoughts fortifieth his heart, doth not circumvent his neighbour; for by this means thou shalt offend the verity of God, which is God himselve, who when he dealeth so faithfully & truly with me, it were very unworthy for me to carry my self otherwise towards my neighbour. Out of the knowledge of the eternall wisdom of God, floweth forth the feare of God, whom it is manifest to be the searcher of the hearts, to see into the inward of man, whereby deservedly we reverence the eyes of the divine Majesty. *He that planted the eare, shall he not hear? or he which made the eye, shall he not see?* Psalm 94. Woe unto you that are of a deep heart, that you might hide your counsell from the Lord, whose works are in the dark, and say, Who seeth us, and who doth know us? Perverse is this your thought, as if the clay should rise against the Potter, and the work should say to the maker, Thou didst not make me; and the workmanship should say to his

The
type of
repen-
tance.

Pleasure
is like
unto
wine.

maker, Thou understandest not? And thus farre of the true knowledge of God, wherein consisteth repentance, and repentance in the renovation of the mind; and these things concerning the amendment of life; that which concerneth the other part of divine worship, and is that holy fire appointed by God for offering the sacrifice, lest he wax hot in his wrath; and send revenge. A type of this repentance was the forbidding drinking of wine by divine commandment to the Priest when he entred the Tabernacle of the Testimony, which spiritually belongeth to all Christians: for if we will enter into the Tabernacle of eternal life, it is necessary that we abstain from concupiscence of the world and of the flesh, also from all things by which the flesh may subjugate the Spirit: for the love of the world, pride, and other vices, as sweet and strong wine, doe cloud the soule and the spirit, whereby they are brought under the power and servitude of the flesh. For even as Noah and Lot being overtaken with wine, left themselves unclothed; so honour, pleasures, and riches, after the manner of strong wine, doe invade, try, and disturb

sturb the soule and the spirit, whereby a man may be prohibited entrance into the Tabernacle of the Lord, that is, from his knowledge, and driven from his sanctification, losing the difference of holy things and prophane, cleane and uncleane, so that he understandeth nothing in divine things, and therefore neither can instruct the people that are in his charge with wholesome doctrine, which is a just judgment of all those that mad themselves with the wine of concupiscence, so that their own thoughts and intellect are not conversant in the true light; and at the last doe rush into everlasting darknesse. Moreover, this repentance, or sorrow and griefe for sinnes, and also effectuall faich in Christ Jesus, before remission of sinnes, which as it doth consist onely in the sole merit of Christ, so no man can challenge to himselfe this merit of Christ without repentance; whereupon remember the Thiefe upon the Crosse, who repented before his forgivenesse, and Christ admitted him to Paradise: and that was not a slight or superficiall repentance, but a hearty and true, as appeared by the chiding of his fellow Thiefe, *And dost not thou*
feare

finis
regni
in celis

W
be
magis
march

Christ
suppli-
eth all
things
for us.

Why
God
forgetteth
sinnes.

same God? For as our rectiue punishment due
for our deeds, but this man hath done none e-
uill. And moreover, he praised unto Christ,
Lord: haue me in remembrance when thou
comest into thy Kingdome; which certainly
were most sure arguments of a faithfull
and contrite heart. And that free pardon
of his finnes, which a repentant heart in
true faith apprehendeth and requesteth, is
of such force as God excuseth all things,
which was impossible for us to expiate, and
that for the death and blood of Christ,
wherewith he purgeth all things, blotting
out all our offences, as if they never had
been done; and his abundance of satisfac-
tion, not now equalling, but exceeding
the heaviness of our offences and finnes:
Whereupon blessed David crieth out, Psalm
51. *I shall be made cleane from my offences; and
I shall be whiter then the snow.* Now seeing
the condition of our pardon is such, and
our payment so good, as the Creditor
can make no more demands, nor the debtor
hath not any thing to pay; Hereupon it is
said, that God forgetteth them, and never
more will call our finnes to mind; so that
the sinner turns to him; as witnesseth Esa. 48.

*& chap. 1. This conversion, or condition not without which, he commending specially to the people under the person of God, faith, Wash you, be you clean, & so to do perversely, and after that come and argue with me: If your finnes were as red as Scarlet, they shall be made as white as snow. As if he should say, You which require your finnes to be pardoned by compact and promise, go to, if you will, and call me to account; Truly I deny not that I promised you to pardon your finnes, but it was no otherwise but you must first repent: which if you prove together with a true and lively faith, you overcome, and then there shall be no delay in mee, but your finnes how many and how great soever, they shall be put out of my memory with one blot. Repentance therefore, repentance I say, is true confession, that contrition I say, of the spirit in faith, which whosoever findeth in his heart, this man our Bishop Christ Jesus, by his death and blood, doth absolve from all his finnes; I say, with that blood which crieth to God in heaven for us. *Deut.* 4 we read that *Moses* set apart *Cities, Bezer, Ramoth, and Golan*, to which one might*

True
absolu-
tion.

Spiritu-
all ho-
micide.

might be if hee had killed his neighbour by chance; by which most beautifull type we are taught so often as we kill our neighbour by our tongue, thoughts, hatred, envie, anger, revenge, and unmercifulnesse, we are to run by flight of faith and repentance to the throne of Grace and Mercie, which is the Merit and Crosse of Christ, which being taken hold on, we are in safe keepings; nor with what measure we measure to our neighbour, with the same measure shall it be meted unto us. For those three Cities should effectually represent Christ who is the sole meritorie, as Bezer foundeth, that by interpretation is a Tower of Defence, according to the Proverb. 18. The Name of the Lord is a most strong Tower. (Jesus Christ) so that ruineth the just, and shall be exalted: the same is true Babel, which voyce signifieth Exalted, whose Name eternally shall bow, for heavenly in earth, or in hell, Phil. 2. Neither is there for us another God as besides him, which according to the etymology of the name, is nothing but a heap of thanksgiving, or graces and gifts celestiall, as a certain overflowing vessel: Whereupon (Psalm 29.) we read, With the Lord

Christ
our re-
fuge.

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Lord there is mercy, and with him is abundance of redemptions. And Rom. 10. The Lord is rich to all those that call upon him. And thus much of the third part of the internall, spirituall, and true divine worship, flowing from the knowledge of God, which is likewise the fountain of repentance, as this is of remission of finnes; which three indeed are one, and set forth and declare the solid knowledge of God: And God did shadow unto us this third part by the Priest, which was to eat of the oblation of God (which what other thing did it imply, then the application of the merits of Christ by faith?) in the holy place, wherein is signified repentance: For the faith by the vertue and merit of Christ and his blood, doth make the man before the just God, as if he had never been defiled with any sinne, according to that of Ezekiel 18. *If the wicked shall repent him of all his iniquities that he hath committed, I will not remember them.* And after this manner the Law of Moses is changed into the spirit or life internall, holy and another life, and his sacrifices into repentance, by which we offer our bodies and souls a living sacrifice, and give thanks unto him, because hee hath

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manifested unto us what is the true conversion acceptable unto him, which is the justification and remission of finnes, that God alone be all things, his grace, as it is meet, should be acknowledged, and with gratefull minds and tongues be praised for ever and ever. This then, as we have often said heretofore, is the true divine worship, of which *Micb. chap. 6.* speaketh, *I will shew thee, O man, what the Lord requireth of thee, that thou execute judgement, and love mercy, and walk carefully before the Lord thy God.* Because therefore, O mortals, doe we repent to get remission of finnes, seeing but by this alone we cannot come to remission of finnes; for neither can those sins bee remitted, whose sense and grieve the mind never yet found by grace divine, and consequently never to grieve for them; nor hee which never had it in his mind to change his life, and mend his manners. Which true and safe-making conversion, that God for his Christs sake would bestow it upon us, I humbly pray: whose favour also it is, that now it appeareth, that his true worship consisteth in the soule and mind, in the knowledge of God, & in true repentance, by which

The true
worship
of God
consist-
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heart, &
is not
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which the flesh is mortified, and the man renewed after the image of God, whereby he is made the Temple of God, wherein by the holy Ghost, the true and divine worship of the holy Trinity is exercised; I say, Faith, Love, and Hope, Humility, Patience, Prayer, giving of thanks and praises to God. And although this worship respecteth God himselfe, and is performed to him alone, let us not think or beleeve, that God for his own cause, and because it joyneth with his profit; that he inviteth us unto him; but rather let us be so assured, that he is willing through his boundlesse mercy, to bestow and communicate all himselfe to us, with all his benefits, and to live, work and dwell in us, if so be we be ready through his true Knowledge, Faith and Repentance, to receive him. For no work is gracious and acceptable to God, of which hee was not the authour of in us; therefore he commandeth us to repent, to beleeve, to pray, to fast, not as to him, but that the fruit thereof might be ours. No man can give or take any thing from God, nor hurt nor profit him: for we sow and we mow to our selves, if we be good; but

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we create euill to our selves if we be euill.
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 wilt not doe well? therefore he comman-
 deth thee to serue him; not for his owne
 cause, but for thine: who seeing he is Cha-
 rity it selfe, therefore amongst things ac-
 ceptable and deare, and so fit, accounteth it,
 that there be many be who participate of
 his charity, yea of himselfe; that is to wit,
 as a mother loveth her Infant, cannot
 but rejoyce that it sucketh her milk
 from her; so God is to be thought
 of, out of his most loving com-
 municating of himselfe af-
 ter his manner to
 receive singular
 delight.

CHAP.

CHAP. XXII.

As we know a tree by the fruit, so
a true Christian by no other to-
ken is known then by love
and amendment of
life daily.

Psalm 92.

*The just man flourisheth as a Palm Tree, as a
Cedar of Lebanon he shall multiply being
planted in the House of the Lord: They shall
flourish in the entrance of the House of God,
they shall flourish. Moreover, they shall be
multiplied in a fruitfull old age; and they
shall be very patient that they may shew it
forth, because just is our Lord God, and there
is no iniquity in him.*

IT is not the name, but the life of a Chri-
stian that maketh a true Christian;
whose daily and onely study ought to be,
that in him Christ might be manifested,
and be made conspicuous by love, humili-
ty, and humanity. In whom therefore
O Christ

All life
is from
the Spi-
rit.

Christ liveth not, it followeth that this man cannot be a Christian. Furthermore, it becometh this life to be from the bottome of the heart and spirit, even as the Apple is derived and commeth from the naturall branch of the Tree, faculties and vegetable power; yea, it is necessary that our life be informed by the Spirit of Christ, and fashioned after his life, according to that of Paul, Rom. 8. *Those which are carried by the Spirit of God, those are the sonnes of God. But if any have not the Spirit of Christ, he is none of his, or belongeth not to him;* to wit, every life cometh of the Spirit, which even as the inward man moveth, driveth, and is carried; so in like manner the outward man fareth, or is carried: whereby it is manifested how much it availeth to a Christian life, to have the grace of the Holy Ghost, which therefore Christ did command us to seek, not with praiers onely, but promised also the spirit of new birth; I say, by whom we live, and are quickened in Christ to a new spirituall and heavenly way of living; and out of whose eternall and quickning power all Christian vertues doe flourish, and the just man doth increase as a Palm-

Palm-tree, and a Cedar of Lebanon which the Lords right hand hath planted. Whereupon it followeth, that a man must first be inwardly renewed in the spirit of his mind, after the Image of God, so as his desires and affections be conformed to Christ, and his outward life proceed from the inward feeling of the heart, and be most like to them. And seeing that God searcheth the heart, and reins, as it is, *Psalms 7.* it is most right and equall that a man should have more in the inwards, and in the bottome, then outwardly, and in the porch. And because it cannot come to passe that our inwards can obtain the purity and cleanness of Angels, yet it is convenient to aspire to it, seeing God accepteth of the votes of our spirits, and sighes, and approveth of them, the holy Spirit helping our infirmities, and intreating for us with mourning unexpressible, *Rom. 8.* yea Christs blood purging us by faith, so that we are without spot or wrinkle, *Ephes. 5.* Neither now shall our purity be Angelicall, and our holiness and righteousness so, but of Christ, yea Christ himselfe, *1 Cor. 1. Jer. 33.* Which free holiness and righteousness is to

A Christian ought to bee within as he is without, or seemeth to be.

The cleanness & righteousness of Christians.

Christi-
an like
a palm
tree.

The cal-
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Christi-
ans.

be preferred before the purity & innocency of Angels, it behoveth us to renew our soules and spirits, and to lead a working holy life in us, that as the Palm tree flourisheth continually, groweth and increaseth, so we through Christian Discipline in our selves, may become more and more perfect in Christ; and so much every one in Christ doth flourish and profit as he groweth in faith, holy vertues, and Christian life, and so much as he amendeth daily in himself; and lastly, so much as Christ himself liveth in him. And this is to flourish like the Palmtree, and as that continually groweth upward, daily to be renewed, alwayes repeating his purpose to his holy Name, to be pleased no otherwise then as if it were the first day of thy entrance into Christianity, or didst receive the Sacraments, nor to have any other thing in thy desire, then that thy life & workes should be answerable to thy profession and discipline. And as those that are chosen to some office, are wont to prefer nothing before the study, be it never so difficult, that belongeth to his vocation; so must we doe that are called to Christ, we are called to a holy

holy calling; to whom we shall never be like, unlesse we hold this purpose and this opinion, and it be a most firm Antidote or prevention to us: for this holy purpose not stablished nor confirmed, we be not carefull of amendment; neither do we increase and profit in Christ; nay rather we be altogether without Christ. Because this purpose of living well is the work of the holy Ghost, and that preventing grace, which allureth all men, inviteth them, and driveth them. on Then happy is he who hath eares and a mind at leasure, and entertaineth the Wisdome of God crying in the streets, understanding all things we behold to be the monuments and remembrances by which he inviteth and in it selfe goeth about to allure us; which touch and motion so soon as we perceive, forthwith we must put our hands to the worke, and assent and take hold of this point of time without impediment: which being negligently lost, perhaps many dayes shall succeed in which we cannot heare, speak, doe, or think a good thought, which the eternall wisdome knowing it, calleth us in all places, lest we neglect time and occa-

The
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present.

The
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of our
life.

How it
behoves
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sion: and be like to the tree in the open aire, and without cover, which expecteth the benigne aspect of an immoveable Sunne, and propitious heaven. And we are daily nourished by the grace of God & heavenly influence, and there remaineth no more but that all impediments of the world being shaken off, we admit of them, and draw them unto us with all our heart. O mortall men, let us call to minde the brevity of time, how many opportunities of Christian vertues we have neglected, that we have spent much of our lives in sleep, and cares of the body, and that we are to die by and by, and that we have scarcely begun to lead a better life. As every one wisheth to die the death of the righteous, so it is needfull so to live. And if thou abhorrest to die an evill death, live godly; if thou desirest to goe out of the world like a Christian, here in thy actions and life labour to be a Christian; and he liveth like a Christian, who liveth so as if he should every day die, well knowing it is the part of a good servant to be ready at every call of his master, and God calleth us by Death, as his Apparitor or Sumner. Happy is that servant

servant whom his master shall find watchfull; verily he will make him Steward over all his goods. But who doth watch? Onely he who suffereth not himselfe to be seduced of the world, and the lovers thereof. Therefore let us flie it, and such lovers of the world, such water-bearers are unprofitable, with which the good tree growing wild, it is hindered to flourish, and becometh fruitlesse.

CHAP. XXIII.

He that will grow in Christ, and profit in him, must flie worldly friendship.

Psalm 84.

How delightfull are thy Tabernacles, O Lord of Hosts, my soule fainteth and faileth in the Court of the Lord, my heart and my flesh were exalted in the living Lord.

Frequent familiarity with worldly men is to be eschewed by thee; because as we are no where so well fitted, or well pleased

as when we are at home : so it is never better with the soul then when it is in its own house, that is, resting in God, whose offspring sith it is, it must needs return to him again, if it desireth to be quiet. For this is the condition of all creatures, that the same place is to them both of beginning and rest ; for Fishes, the sea ; to Birds, the aire ; to plants, the earth ; and to the soul, God, according to the *Psalm* 84. *The Sparrow hath found a house, and the Turtle a nest, wherein to put her young.* For even as he begetteth evill to himselfe, that suffereth his sonnes and daughters to wander abroad : so he begetteth evill to himselfe that suffereth his tongue and thoughts to be conversant amongst many men : he shall decline many scandals, if he keep them within the circle and circumference of his heart. In the tents of the Lord our God, the plants of the Lord doe flourish, as the Cedar in Libanon. These tents are the meeting-place, or inward and spirituall Sabbath of our heart ; and the flourishing Libanon is in the desert and solitarinesse of the spirit ; which solitarinesse thou oughtest to follow diligently, that thou

thou mightest search thy selfe, and contemplate the benefits and wonders of God. Neither are those to be followed or imitated, who are delighted in the reading of subtile and quaint things, whereby the heart is more provoked then amended: whatsoever doth not further, or disturb the quietnesse of the heart, 'or is not a furthering to amendment of life, let it be farre from thine eares, thy mouth, eyes and thought: for the trees of the Lord doe attend nothing, but to grow and profit in Christ; such as was *Paul*, who desired to know nothing but Christ crucified: so did all the Saints of God; who strived with all diligence to live in silence, and by inward devotion after a divine manner to emulate the heavenly and holy Intelligences, and to hide themselves in God alone, which is the onely rest of our souls; of which number I have heard one say, so often as he conversed with men, he was made lesse in some part or other: For seeing humanity consisteth in the similitude of God, and therefore God defined man to be an Image like to him; it follows by how much the liker he is to God, he hath put off so much the more

Whatsoever doth not make us better, is to be avoided

The definition of man.

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God
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Man or
no man.

more of his humanity; and the nearer he is joyned to God, by so much he shall become liker unto him. But no man can be joyned to God, who first doth not forsake the world. The same reason is of all seeds, that they bring forth fruit like themselves: therefore if the seed of God be in thee, as the holy Spirit and Word divine, it followeth that thou become a tree of righteousness, and plant of the Lord, to glorifie him; *Esay 61*. Nothing is more frequent then that a word may fall from thee or another, whereby the heart afterwards is pricked, and the soul abhorreth it; wherefore no man is more secure, safer, and more at tranquillity, then he that keepeth himself at home, & so containeth his thoughts, words, and his senses within the threshold of his heart.

When *Diogenes* the Philosopher was met by a certain man, who being impertinently acute, accosted him after this manner; *What I am, thou art not: But I am a man, therefore thou art none*: He merrily taxing his foolish acutenesse, answered; *It will be truer, if thou begin with me.*

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He who will speake laudably, let him first learn to hold his peace: for to speak many things is no eloquence, it is garrulity or prattling. He that will rule his heart well, let him learn first to keep it well, seeing it is an impossible thing rightly to excell others, unlesse he learn to serve & obey God. He that loveth peace and tranquillity of the minde, let him keep his tongue, and study to preserve a good conscience: for that which is evill, foameth as the sea, unlesse it return to its rest, which is Christ, by contrition and repentance. The Dove which *Noah* sent out of the Ark, when it found no rest, returned to the Ark. This Ark is Christ, and the Church, having only one Doore, or Window, that is, repentance, by which we must goe to Christ for aid. As the Dove having made her flight, returned to the Ark of God; so doe thou remember so often as thou fliest into the sea of the worldly busineses, that thou return by and by to Christ, and thy rest; yea, whilst thou art conversant amongst men, and attendest worldly affairs, let it be done with feare and humility, yet let it be without secure and precipitate rashnesse:

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True
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True
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is
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God

The fear
of God.

True
peace
and rest

nesse : but be thou like the Shrub bound to the pearch of distrust, and the feare of God, lest perhaps the wind of perturbation doe break thee, then which nothing is more frequent amongst men, little conversant with the inward man, and using the world more freely. Wherefore perswade thy selfe there is no more trust to be given to the world then to the sea ; and that the externall calm of the world doth easily turn it selfe into a whirl-wind, and an evill conscience doth obey the delight thereof. But if men would seek no pleasure in frail things, if they were not intangled with the world, lastly, if they would trust lesse to their worldly goods, then they would by experience find more peace and tranquillity in their consciences, and divine consolations and visitations would be oftner manifest, but seeing that they will not beleieve these things, it cometh to passe that they lose that conversion, amendment, and devotion amongst men, which they might find in themselves. For what things within, and in the heart, are found by resting, they are by seeking here and there unwarily and hastily lost, and this followeth upon
course

course. As a tree no where profiteth better then in his naturall soile : so the inward man in no place groweth in goodnesse sooner then in the profound inwards of the heart where Christ is. Joy and heaviness is in the hand of the conscience, which if thou usest and imploy it in inward and divine things, it will return thee again sweet and delightfull pleasures : but if in outward and worldly things thou dost rest, it will return thee vexation and torment. As often as a faithfull soul grieveth and is sorrowfull for his sinnes, so often he mourneth secretly, and in the fountain of teares many nights washeth himself therein, and cleanseth himself in the Spirit and Faith in Christ, that he may become holy, and worthy to enter into the Temple and most holy place, where the Lord may have most secret speech with him. And because God is an unknown God, it becometh the soul to be most familiar with him, if he will have him to communicate his divine mind unto it, *Psalm 85. I will bear what the Lord will speak in me, Psal. 34. I sought the Lord and he heard me, and took me out of my trouble; he being poore, he cried, and the Lord heard*

The nature of the conscience.

Whole some sorrow.

Divine communication

heard him, and he delivered him out of all his troubles, Psalm 5. But I will pray unto thee, and thou wilt heare my voyce right early: I will meet thee early, and I shall see thee. By how much more our soul departeth from the world, so much more familiar it becometh with God; so did the Patriarch Jacob when he estranged himself from his countrey and kindred, he had conference with Angels, and with God. Neither can it be sufficiently expressed by any words, with how much love God and the blessed Spirits embrace an holy soule.

CHAP. XXIV.

Of the Charity or Love towards God and our Neighbour.

I Timoth. I.

The end of the Commandement is love from a pure heart and a good conscience, and faith unfained.

THis being delivered, blessed Paul describing the most noble vertue, that is
to

to say, Charity, doth insist chiefly on foure things concerning it : First of all, that it is the end of the Law, or a brief and short collection of all the commandements, because by this, or in this, the law is fulfilled. The reason is, because in it all the commandements are fulfilled : and lastly, because without it all the gifts of vertues are unprofitable, idle, and fruitlesse. And whereas he saith in the second place, that Charity ought to proceed out of a pure heart, that pertaineth to charity towards God, whereto it is requisite, that the heart be void of all worldly love, according to that of 1 Iob. 2. *Little children, do not love the world, nor the things that be in the world, because every thing that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life. The world passeth away, and the concupiscence thereof, but he that doth the will of God abideth for ever.* Therefore whosoever hath his heart free and at liberty from all love of the creatures, so as he rest not in any fraile creature, neither put his trust in them, but onely from the bottome of his heart longeth and seeketh after God alone, after the example of *David*, who in the

Psalms

The sincerity of
divine
love.

What a
cleane
heart is

Charitie
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Love
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fraile
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science.

Psalmes saith, My flesh faileth me, and my heart it fainteth, O God of my heart, and my portion for ever, O God. For what is there in heaven that I regard, or in earth that I preferre before thee? This mans charity proceeded out of a pure heart. Also, if any take singular delight, pleasure and joy in the love of God, such a purity of heart as the holy Ghost sheweth in the Psalm 18. I will love thee, O God my strength, the God of my health and my refuge, my rock, my protection, the horn of my salvation, and my Redeemer. The third thing requisite to charity, was a good conscience, which respecteth our neighbour, who is to be loved of us for no profit sake: (for this is the property of false love, and that which proceedeth from 'an evill conscience,) neither in word nor deed proudly to offend him, and diligently to beware neither openly nor closely to detract from him, or hate him, nor with envie, wrath or disdain, to maligne him, lest our heart doe check us in our prayer, 1 Job. 3. The fourth thing requisite in Charity, is faith unfained, lest we determine any thing against the rule of Faith and Christian profession, and lest we deny God openly

openly or secretly, in prosperity or adversity. Go to now, let us consider apart the singular heads. *Paul saith, Charity is the end of the Law.* For Charity, or Love, which proceedeth out of true faith, is the most noble of all fruits and works of God, then which a man can doe nothing better, or more acceptable to God: for God requireth not of man any heauey things, nor lofty nor great workes to his service and worship; but rather he hath contracted the most rigid religion of the old Testament, and a multitude of Commandments, and the variety of them, in Faith and Charity, and hath added thereunto, the gift of the holy Ghost, according to that of Saint Paul, *Rom. - 5. The love of God is infused into your hearts by the holy Ghost, which is given unto us.* By which words he insinuateth unto us the originall of Charity. Moreover, Charity is not a heauey work, but a pleasant and easie work to a good and faithfull man, according to that of St. John, *1 Epist. chap. 5. His commandments are not heavy, that is to say, to illuminate Christians, to whom the holy Ghost hath given a cheerfull heart, and a free will,*

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The easi-
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God re-
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Charity
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moved and stirred up. Furthermore, God requireth not of us much learning or teaching, but only charity, which if it be sincere, burning, vehement, is far dearer then arts, and wisdom of the whole world, so that all other things, Arts, Sciences, works and gifts, without it are unprofitable, and thought of as dead works, 1 Cor. 13. For learning is indifferent and common equally as well to Christians as to Ethnicks, and the works of the faithfull and the Infidels in that are alike. But charity onely is the sure Badge and Character of a Christian, discerning the false from the truth. For where charity is wanting, there is no goodnesse, whatsoever externall shew of greatnesse and excellency it commendeth it selfe by. For God is Charity, and he that abideth in Charity, abideth in God, and God in him, 1 John 4. Whereupon it followeth, where Charity is not, God is not there. Charity is pleasant and acceptable with God, and also the man that exerciseth it. For where other Arts and Sciences, and Wisdomes, are gotten with great labour care, and griefe, and with the losse of their strength, charity onely cheereth the body
and

and mind; doth adde vegetation, and mendeth the soule: neither is it losse to any, but rather of it selfe bringeth ample fruits. For love is the reward of the lover, and vertue is a reward unto it selfe, like as vice in like manner doth punish and torment it selfe. And when other faculties of the body and mind are weakened, and tired, and wearied, only charity is never weary, nor ever decayeth; howsoever Prophecies may passe away, Tongues may cease, and Sciences may be destroyed, yea and faith it self shall faile. 1. Cor. 13. What God will accept; must necessarily proceed from God: for he approveth of nothing which he doth not first work in us. And seeing that God is love, therefore that ought to proceed from faith, which is pleasing to God; and out of love, without hope of any profit, that do shall profit our neighbour. And so should our prayers arise from love. Oh then you mortals! imagine what prayers those can poure out to God, whose hearts are full of wrath and rancor, which if such should recite the whole Psalter, they can neverthelesse be nothing else but abomination before God; when true adoration

What is done out of charity, hath God the Author, & pleaseth him.

He that loveth God, praiseth him well and freely.

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ration consisteth in Spirit, in Faith, and chiefly in Charity, not in words. Let Christ be in our memory, who out of his abundant mercy prayed, *Father forgive them.* In a word, he that loveth not God, that man prayeth not; in whom the love of God is, that man preferreth nothing before God, nor esteemeth any thing so sweet. He that loveth God, serveth him from his heart; he that loveth not God, he serveth not him, although he heap mountains upon mountains. So then nothing can befall a man better, or more profitable, then that the love of God should wax warm in his heart. Whatsoever faith worketh in man, (and all things ought to be done in faith) ought to be done in charity, no otherwise then the soule through the body, seeth, beareth, tasteth, smelleth, speaketh, and doth all things; I say, after that manner should charity doe all things in thee, that whether thou eat or drink, hear or speak, praise or dispraise, all things should be done in charity, after the example of Christ, in whom most pure love wrought all things. Wherefore if thou dost look upon thy neighbour, let sincere charity fix thine eyes upon

Faith in
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All
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upon him: if thou hearest him, let charity erect thine eares; if thou speakest unto him, let most loving commiseration governe thy tongue. Lastly, have a care and study this one thing, that charity through faith may be the root and beginning, and cleave unto thee alwayes, which can beget in thee nothing but what is good, and wherewith thou beginnest the law of God, whose love also is the fulfilling of the law, or the true abridgement thereof. Which majesty of the divine love, all the old Saints of God with admiration exclaime, O Charity of God in the holy Ghost, the sweetness of the soul, and the divine life of man; he who hath not thee, is dead, though alive; he that hath thee, never dieth before God; where thou art not, there the life of men is continuall death; where thou art, there the life of man is a fore-taste of the eternall life. And thus much of Charity, so farre as it is the end of the Law. Let us come now to the other attribute, the purity of the heart, which consisteth in this, That the mind being void of worldly love, doth rest upon God as his chiefest good, according to *Psalm 16. The Lord is the portion*

The
praise
of Char-
ity.

God is
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good.

of mine inheritance, and of my captivities: be that dost restore my inheritance to me. Psal. 37. The Lord knoweth the dayes of the spotted, and their inheritance shall be for ever. And therefore the mind of man ought to take his chiefest delight and pleasure in God alone, because he is the chiefest good, and consequently good it selfe, and vertue it selfe, verily meer favour, grace, love, lowliness, patience, faith, truth, consolation, peace, joy, life, and happinesse: all which he bestowed upon Christ also; so that he which hath him, hath all things. Wherefore he that loveth God, ought to love also his truth, mercies, goodnesse, and all vertues. For the true lover of God, loveth all things that are acceptable to God: and contrariwise abhorreth and hateth all things that be against God. Therefore justice is to be beloved, truth, mercy, because God is all these, meeknesse, humillity, by reason of the example of our most humble and meek Saviour. Contrariwise, a true lover of God hates every vice, as the adversary and enemy of God, and the work of the Devill; therefore he hateth a lie, because the Devill is a liar, and consequently other

Why
vertue
is to be
loved.

Why
vice is
to be
hated.

other finnes, because they are part of the Devill. And whosoever loveth sinne, as a lie, and injustice, this is a sonne of the Devill, as it is in *John 8*. Even as he that loveth Christ our Redeemer and Saviour, he also loveth the example of his most innocent life; I say, his meeknesse, humility and patience, he is the sonne of God. But thou must remember that thou pray to God for this purity of love, who certainly, willingly, and freely, through the love of Christ, doth kindle it in thee: if so thou incessantly with daily prayers cease not to importune him; and offer up thy heart unto him every houre and moment. But if thy charity be cold and weak, so that sometimes thou faile and fall; goe to, rise again, and goe to work, and renew thy Charity, be sure the eternall light of the divine love is not extinguished, God our most gentle Saviour will enlighten thee again; which albeit it be so, yet thou shouldest pray unto God daily lest at any time hereafter he suffer the most bright fire of divine love to be extinguished. And thus much of the Charity from the heart purged from the love of the world, and the

The charity of God and our neighbour cannot be severed.

creatures. Let us see now the charity of our neighbour, out of a pure conscience. The charity of God and our neighbour is one, and they cannot be severed; neither is the love of God more manifest in any thing, then by and in the love of our neighbour. *If any man say that he loveth God, and hateth his neighbour, he is a liar: For hee that loveth not his brother whom he seeth, how can he love God whom he seeth not? And this is the commandment we have received from God, That he that loveth God, should love his brother also, 1 John 4.* For the love of God cannot dwell in the heart of a man-hater, or hostile revengefull man. Whereupon if thou hast no pitie on thy brother, and knowest that he hath need of thy help, how canst thou love God, that hath no need of thy help? As by faith we are united to God, so by charity wee are to our neighbour joyned. *1 John 4. He that abideth in charity, abideth in God, and God in him.* As a man consisteth of body and soule, so faith and charity of God and our neighbour, doth make a true Christian. And seeing that God is well affected towards all men, who is so indeed, it followeth, that he

is of one mind with God, and so consents to him; he that doth contrary, is adversary to God; because he is an enemy to mankind. Furthermore, it is the property of this charity to bewaile humane errors, because they represent as in a glasse, our own proper defects, and bring to our memory the most infirm condition of our humanity; whereupon it followeth, that we are to bear the infirmity of our neighbour with patience, humility, and meeknesse. Truly, such as sin through want of strength more then of purpose, and whereof they soon recollect themselves, doe rebuke and punish themselves, and doe of themselves acknowledge their sinne: these truly are to be pitied and condoled, and doe deserve pardon. He that denieth this, surely hath not the spirit of Christ. For to punish the fallings and infirmities of our neighbour, rashly, and with severe judgement without mercy or commiseration, onely is proper to him that is without the most mercifull law of God the Father, Sonne, and holy Ghost, and without God himselfe. Contrariwise, a true Christian, and he which is anointed with the spirit of Christ, doth
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It is the property of Charity to bewaile a sinner.

We are to bear with the weak.

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beare with all men in condoling, commiserating, and loving him, after the example of Christ. And this is the Touch-stone whereby every one is to be tried, whether he be of God or not. But if he find he hath no love of his neighbour in him, let him assuredly perswade himselfe he hath not the charity of God in him, rather let him feare God himselfe hath forsaken him, wherewith he ought to be afraid, and be sory from his heart, and seek to returne into his neighbours favour. Which being done, God through his love will marry himselfe unto him; and whatsoever there after he shall doe in faith and charity, is and will be accounted for good, holy, and divine. Moreover, by reason of the inherent love of God, of his free will, he embraceth all with his mercy and love; neither is any thing more acceptable then to doe good; or as *Jeremy* speaketh, *He rejoyceth in them, he will doe good unto them.* Without charity in man all things are altogether evil and Devilish; neither is there other cause why the Devil can do no good, but because he is destitute of the love of God and his neighbour, and thereupon what

what he doth is altogether evill; neither doth his workes and counsels whatsoever, tend to other end; then the reproach of God, and damage of mankind, and that he may satisfie his malicious mind and rancor against God and man. For which cause he useth such cruell and vengeable mindes to execute and bring to passe the counsels and contrivement of his wrath & envy. And this is the mark of the sonnes of Satan, whereby they are discerned from the sonnes of God. Charity proceedeth from faith not fained; which cleaveth and adhereth to God equally in prosperity and adversity. Whosoever loveth a man heartily, he cannot be ungratefull, because what God hath appointed against him, he doth after the example of Christ, who with a cheerefull mind tooke up his Crosse which he knew to be put upon him by his Fathers will; whereupon *Luke saith, chap. 12. I have a baptism to be baptized with, and how grieved am I untill it be finished!* which all the Martyrs of the Church did imitate, bearing his Crosse with joy. And for a truth, whosoever loveth God heartily, he cannot but beare his Crosse easily; which

He that loveth God, all his works he loveth, & all his punishments.

which, he knoweth to be the yoke of Christ. And if a Load-stone can lift up a weight of Iron, and draw it unto it selfe, what cannot that celestiall Load-stone of love divine do? Shal not it take up the worst weight of our Crosse, and mitigate the feeling of it? Also, why doth Sugar rather correct the bitterneesse of the hearb and medicine, then the sweetnesse of love take away the ungratefull and inhumane savour of our crosse? whose force is such, as the holy Martyrs had no other where that strength of their incredible and cheerfull constancy, but they did draw it out of this fountain of Love; wherewith being most sweetly intoxicated, they did not feelee the paines of their torments.

CHAP

CHAP. XXV.

Of love to our Neighbour in
Speciall.

2 Peter 2.

*Of whom any man is overcome, he is that mans
servant.*

Amongst all kinds of servitude, none is
more hard and sharp, then to be under
the subjection of affections; neither of these
is any more cruell then hostility or inhu-
manity, because that wearieth and bindeth
all the powers and strength of the body and
soul, and so leaveth to a man not the least
thought free, but he that exerciseth or re-
maineth in charity, he is free in his minde,
neither is he the servant or captive to
wrath, envie, covetousnesse, usury, pride,
lying and slander; from all which, being
free by charity, he suffereth not himselfe to
be brought into slavery by his eyill concu-
piscences, but remaineth a freeman of
Christ through the spirit of liberty, 2 Cor.
3. *For where the spirit is, there is liberty.*

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whosoever therefore walketh in the charity of Christ, he ceaseth to be the slave of sinne, and servant to affections, and carnall lusts: For, by the spirit of divine charity, we are purged and set free. And charity divine is equally reached and extended to all men, so that not onely out of the word of God, but by nature universall also, it is made known: for we are all equally and alike covered with the heavens, and we have the use of the Sunne, Aire, Earth, Watery both high and low degree alike. Moreover, with what mind God Almighty is towards all mankind; so ought our mind to be affected towards our neighbour, seeing what things even now we sheweth thou dost not say it happened for that cause God would have it so; but that by his example he might teach us, and make it manifest that he loveth all with like equall affection, and that it is without respect of persons, and prerogative of dignity or merit in Christ to love every one alike, so that as hee sheweth himselfe towards us, such ought we to be, and to carry our selves towards our neighbour, whom after the same manner as wee shall deal with, God will

will deale with us. Which Law God writ in our hearts, that evidently he might convince and teach us, with what mind he was affected to us, lest we should be mistaken and overtaken unawares, we ought to carry the same mind towards our neighbour every one of us. Wherefore he that would know what respect hee is in with God, it is sufficient to ask his conscience: for that thing will tell him presently, as his mind is towards his neighbour, whereby he may gather how God is affected towards him. For like us we have done to our neighbour; so it is meet God should doe to us. And in this sense the great God is good to the good, and averse to the averse; neither doth hee deserve to have God his friend, that is an enemy to his neighbour. Now seeing that God hath no need of our works, as our neighbour hath, it appeareth by this counsell, that the charity towards our neighbour gives us in charge, that it should be as a Load-stone, a most certain argument of our charity towards God. For if these things were otherwise, he would not have directed these things to our neighbor so exactly as to a certain sope,

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nor bound us to this as a law, but that we might know his affection to us thereby, and we should approve the same mind every houre and moment to our neighbour. Wherefore though Christ Jesus by his death once sufficiently made satisfaction for the sinnes of the whole world, and all men therein, for which all men are to give thanks, no man can warrant him, who is not first reconciled to his neighbour. For all mankind, under the person of the wicked servant, *Matth. 18.* is described, who when hee had not wherewith to pay, the King remitted him all his debts; but when he afterwards behaved himselfe so cruelly towards his fellow servant, the King revoked his pardon, condemning the wicked servant by reason of his hard usage of his neighbour. Which Parable Christ concludeth with this farewell: *So will my heavenly Father doe unto you.* Like unto that is the saying of *Matth. 7.* *What measure you mete unto others, the same shall bee meted unto you.* Whereby it appeareth, that man was not onely created for himselfe alone, but for his neighbours cause also. And immediatly he passeth over the precepts of loving our neigh-

neighbour, to withdraw the love of God, and to proceed with his justice, by whose most rigid decree hee is immediatly condemned; but if we should call such things to mind as this Parable, we should never be angry long with our Neighbour, neither should the Sun go down in our wrath: for it is in truth a horrible thing to be thought, that the merit of Christ, whereby he satisfied for the whole world fully, and after the example of that little King, of meeke grace hath remitted all our sins; I say, that this merit should be cut off, and become of no effect, if we do not pardon our brother, and hate him. But although this law seem hard, yet so it is written, and it so bindeth us, that God without the love of our neighbour, will not be loved of us; and if wee become irreconcilable, wee lose the love and favour of God. Neither may we think it was for other cause that man was not created one better then another, but that one should not insult over another, but as twins of one mother and one father, we should live lovingly & peaceably together, our consciences never accusing us. Therefore whosoever hateth his brother and despiseth

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him, let him know that God doth hate him, and despise him, because he hath most severely forbidden it, and consequently that he is hatefull and abominable to him, as also guilty of eternall condemnation, and altogether excluded from the merit of Christ. Neither can it by any means come to passe, that a heart in enmity, without mercy, and inhumane, should participate of the bloud of Christ, which was shed out of meere love: seeing out of the Parable, *Math. 18.* it is manifest, that God was lesse moved, or offended, for the debt of ten thousand Talents, then at the unmercifulnesse and cruelty of the fellow-servant. Wherefore let us never forget, but daily remember that saying of Christ: *So will my Father doe unto you.*

CHAR

CHAP. XXVI.

Wherefore a mans Neighbour
is to be loved.

Rom. 13.

Owe nothing to any man, but that you love
one another: for he that loveth his Neigh-
bour fulfilleth the Law.

These are the words of Micah, chap. 6.
What good things shall I offer unto the
Lord? Shall I offer unto him Meat-offerings,
and Calves of a year old? Can the Lord be
pleased in thousands of Rammes, or in many
thousands of fat he-goats? Shall I give my first-
born for my wickednesse, and the fruits of my
womb for the sinnes of my soul? I will shew
thee, O man, what is good, and what the Lord
requireth of thee: Even to doe judgement, and
to love mercy, and to walk carefully before thy
God. By which judgement he teacheth us
wherein the true worship of God consist-
eth, not in Ceremonies and Sacrifices,
which conferre nothing on God, because

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all is his own; nor in humane offerings, which hee requireth not; nay rather hee abhorreth, because they contain the reproach of Jesus Christ the Propitiatory offering which God appointed to take away the sinnes of the world; but in pure faith, which the Prophet describeth in this form, *To doe judgement*, I say in the exercise of faith, in charity, in mercy, better pleasing then all sacrifices, & in humility, according to the Psalm 51. *The sacrifice to God is a troubled spirit, a contrite heart and humble, O God, thou wilt not despise.* To which divine worship, consisting in the inwards of the heart, and in faith, charity, and humility, Saint Paul exhorteth us, Rom. 13. whose admonition we have prefixed to this chapter, which containeth the praise of Charity, and the perpetuall debt to our neighbour. For certainly there is no other way of serving God but this, to whom we can approve of nothing but what wee our selves allow, and he himselfe worketh in our hearts; so that to worship God, is nothing but to observe our neighbour, and to doe him good. To this love of our neighbour the Apostle inciting us, useth an
argu-

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praised

argument something plausible to those which are desirous to lead a Christian life, calling it a breviary of all virtues, and a fulfilling of the Law: not that we are able possibly by our charity to fulfill the divine Law, or that consequently it followeth, to gain eternall life thereby; but it insinuateth unto us the noble bounty and majesty of this most excellent vertue, and inflameth us to love it with all our desire. For our justice and happinesse is founded on the merit of Jesus Christ, which we apply to our selves by faith; out of which also the love to our neighbour doth flow, and all other virtues, which therefore are called the fruits of justice to the praise and glory of God. Seeing then the dignity of this vertue is so great, it were worthy the labour to seeke more arguments to draw us unto the love of it, but the strongest in my opinion, is that which Saint John useth, *Epist. 1. Chap. 4. God is Love, and he that remaineth in Love remaineth in God, and God in him: for who would not wish to be in God, and remain in him, and that God in like manner shall be and remain in him? And who on the contrary would not abhorre to bee in Sa-*

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tain, and Satan in him, which is so often as charity is repulſed, barbariſme and inhu-
mane hoſtility doth dwell in our hearts.
For as it is the delight of God to be with
the tonnes of men: ſo contrariwiſe the De-
vill is a devourer of men. To which belong-
eth that place of *John*, who ſaith, *He that loveth his brother is born of God, and knoweth God.* In this
is made manifeſt whether they be the ſons
of God or the Devil: and can there be any
thing more deſirable then to be the ſonnes
of God, to be begotten of God, & to know
God truly? and whoſoever hath his heart
void of charity, nor by experience hath
known the force of it, life, gifts, good-
neſſe, gentleneſſe, long-ſuffering and pati-
ence, this man it is manifeſt doth not know
God, who is nothing but Charity or Love.
For the knowledge of God and Chriſt is
known by experience, and feeling and ſee-
ing that Chriſt is meer love and meekneſſe,
it followeth that he that is without chari-
ty, is without Chriſt, according to that of
Saint Peter, *Epist. 2. chap. 1.* *If you had cha-
rity, this would not leave you empty, nor without
our fruit in the knowledge of our Lord Jeſus
Chriſt.* And Chriſt himſelfe, *John 13.* In
this

this, all men may know if you be my Disciples, if you love one another. But to be the Disciple of Christ, is not sufficient to be a Christian in name and outward profession; but it becometh us to be more, to beleve in Christ, to love him, and follow him; to live in him; to counsell with him; to listen to him; to be inwardly loved of him; and lastly, to participate with him in all his goodnesse. Which love of Christ who so hath not, this man is not of Christ: for how should Christ know him which is destitute of Christ? For even as an Apple by his favour, and a Flower by his smell, is knowne: so a Christian is known by his love. Doubtly, and without doubt, blessed Paul affirmeth it, 1 Corinth. 13. All gifts, without Charity is nothing. And in truth, the knowledge of divers Tongues, nor Miracles, nor knowledge of Mysteries, or any such like good things, doethew a good Christian; but faith which worketh by charity. Moreover, God commandeth not hard things unto us, as to work miracles, but to exercise charity, and humility: neither in the day of judgment shall it be demanded of thee, how thou hast been

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verſt in the Arts, Tongues, Sciences, but whether thou haſt loved charity through faith; I have been hungry (ſaith our Saviour, *Matth. 25.*) and thou gaveſt mee to eate. And bleſſed Paul to the *Galatians*, chap. 5. witneſſeth, In Chriſt Jeſus neither circumciſion availeth any thing; nor uncircumciſion, but Faith which worketh by Charity. Furthermore, the words of Saint *John*, *Epiſt. 1. Chap. 4.* If any man ſay he loveth God, and hateth his brother, he is a liar: For he that doth not love his brother whom he ſeeth, how can he love God whom he hath not ſeen? And this commandement have we of God, He that loveth God, ſhould alſo love his brother. And this one thing they teach, That the charity and love towards God, cannot conſiſt without the love and charity towards our neighbour. For he that hateth him, cannot but hate God that is the chiefe lover of man.

Charity is the Law of Nature, from which doe flow all good things to mankind, and without it mankind would periſh of neceſſity. When any good thing happeneth to man, it proceedeth from Love; whereupon Saint *Paul* calleth charity

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ity the Bond of perfection to the Colossians, chap. 3. and Rom. 12. doth declare in excellent words and magnificent oration, the fruits thereof. And our Saviour himselfe, *Matthew 7.* doth teach, *All things that you would that men should doe unto you, doe you the same unto them: for this is the Law and the Prophets.*

I passe by that of the Ethnickes, whose famous Adage or Sentence is out of the Law of Nature; and taken from their Schoole, *That which you would not should be done to you, doe not the same unto another.* Which most excellent admonition the Emperour *Severus*, a Prince most praiseworthy, daily had in his mouth, and inserted it in his written lawes. Charity is a certain figure of eternall life; and a foretast or sweet drink of it; wherein the elect doe mutually love each other sincerely, doe receive singular delight one from another, and doe converse together in a wonderfull and ineffable concord, sweetnesse, affection, cheerfulness, and mildnesse, and courtesie one with another.

Whoso therefore doth desire as it were a certain fore-supper of the eternall beatitude,

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tude, let him study Love, wherewith he may be delighted with singular pleasure, and affection in the inward of his soul. For how much purer, more fervent and fruitful your charity is, so much the nearer it approacheth to the divine nature; when in God, in Christ, and the holy Ghost, the charity is most pure, most rare, most fervent and noble. Therefore that love will be pure when we love not for private profit, but only for the cause of God alone, whom we may know in like manner he loved us, and took in us delight most purely, and for no good of his own. Which he that doth not so, but loveth his neighbour for his own profit, his love is not pure and divine: where in also consisteth the difference between Ethnick and Christian charity: for they do all their virtues in seeking after their own private gain and honour, do as it were cast ink upon Ivory; but the Christian he loveth his neighbour in God and Christ gratis. And the love is true and unsained when there is no hypocrisie nor dissimulation, and love is born in the heart, not in the lips and tongue, wherewith many are deceived. Lastly, charity is ardent when it is accom-

panied

panied with mercy and compassion; and when the affairs of our neighbour goe as near to our heart as our own, so that we should be ready to lay down our life, if need were, for him, *John 3.* after the example of *Moses* and *Paul*, who wished to be accursed for their brethren. Whereupon that also followeth, that we ought even to love our enemies, *Matth. 5.* Love your enemies, do good unto those that hate you, and pray for them that persecute you, & revile you, that you may be the children of your Father which is in heaven: for if you love them which love you, what reward have you; or shall you have? Doe not the publicans the same? In this therefore consisteth the excellency, prerogative, nobility, and dignity of Christians, to subiect nature unto it selfe; to tame his flesh and bloud, and to overcome the world with the evill that is therein, with goodnesse; to the *Romans*, chap. 12. It is the commandement of God in *Exod. 23.* If thou meetest with thine enemies Ox or Ass going astray, bring him home. If thou seest the Ass of him that hateth thee falling under his burden, thou shalt not passe by him, but thou shalt succour him. What care hath God about dumb creatures, blef-

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sed Paul, 1 Cor. 9. admiring, writeth, *Hadst God care of Oxen? And doth hee not speak this concerning us much more?* And Rom. 12. he elegantly giveth in charge, *If thine enemy hunger, give him meat.* Wherefore lest wee think it not sufficiēt, not to hurt our neighbour, but moreover we might doe good unto him; which to perform, if any contemn and refuse, this man cannot bee the sonne of God, because he loveth not his neighbour. He that exerciseth not Christian charity, that man separateth himselfe from the spirituall body of Christ, which is the Church, and forfeiteth or loseth thereby all the merits of Christ, according to that of the *Ephesians, chap. 4. One Lord, one Faith, one Baptisme.* For even as the members pulled from the body, doe not participate of the life and bountifull influence of the head, but dieth every member: even so as many as live not in charity, these because they separate themselves from their head Christ, doe not participate nor receive his life, lively motions, and fullnesse, according to that of Saint John, *Epist. 1, chap. 3. He that loveth not his brother, abideth in death.* Last of all, because by prayer

prayer all good gifts are to be obtained of God, and without it, all helps, consolation, and freedome, wee may look for but in vain, being without blessing and safety; And God Almighty giveth hearing to no prayers but to those that are grounded on Faith and Charity, according to that saying of *Matthew, chap. 18.* *If two of you upon the earth consent together, whatsoever they shall desire, it shall be granted unto them by my Father which is in Heaven.* Goe to therefore, O mortall men, let us live in charity, wherein is peace and union: and where peace is, there is the God of peace; where he is, in that place the Lord hath commanded his blessing and life for evermore.

Peace
in cha-
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CHAP

CHAP. XXVII.

Wherefore our enemies are
to be loved.

Matth. 5.

Love your enemies, doe good to those that hate you, and pray for them that persecute you and revile you, that you may be the children of your Father which is in heaven.

THe first cause for which our enemies ought to be beloved of us, is the commandment of God, to which he giveth no other reason, but that you may be the sonnes of your father, of him (that is to wit) that loved us when we were his enemies, Rom. 5. As if he should say, Unlesse you love your enemies, you cannot be the children of the heavenly Father. And he that is not his sonne, what father shall he have? To which commandment when exceeding few of us doe obey, it is manifest how farre wee are from the fruits of the children of God, wherein we ought to use charity towards

our

our enemies. He that loveth not his brother (saith blessed John, Epist. 1. chap. 3.) abideth in death; for hee hath not in him the true life, which is of Christ, which is spirituall and heavenly, which consisteth in faith towards God, and charity towards our neighbour, according to that of blessed John, *We know that we are translated from death to life, because we love the brethren.*

Whereupon it is manifest, that the fruit & testimony of our quickning in Christ, is brotherly charity: and contrariwise the hatred of him is death; so that whosoever dieth in hatred, hee shall die an everlasting death. And all his good works that hateth his neighbour, his divine worship, and observation of the commandements of God, are in vain, according to that of Paul to the Corinthians, Epist. 1. chap. 13. *If I give and distribute all that I have to feed the poore, and give my body to be burned, & have not charity, it profiteth me nothing.* Moreover, it is the property of a noble, great, and divine mind to pardon injuries. For let us behold God both how long suffering he is, and consider how suddenly hee is reconciled. Behold Christ, how amongst his most hea-
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ments, and most inhumane pains on the Crosse, like unto a Lamb, did not so much as open his mouth, *Isa. 53.* Let us contemplate the holy Ghost, who for no other cause rather appeared in the form of a Dove, then to teach unto us the meeknesse and lenity, and simplicity of manners. Behold *Moses*, with what patience hee did bear the reproaches of the people, whereby *Numb. 12.* he deserved this praise, *Moses was a most meek man, above all men which remained on the earth.* David also, with what lenity of mind he did heare *Shimei* cursing of him, *2 Sam. 16.* And one saith, True charity knoweth none to be angry with, but himselfe; and true peace consisteth not in a great fortune, but in humble bearing of adversity and his adversaries. *Publius* said excellent well, The free estate of an honest man receiveth no reproach. And *Seneca*, If thou be magnanimous, thou wilt never judge thy selfe any reproach to be done to thee. Even as the Sun, if any mad man should reproach it, and call it meere darknesse, for that cause it would not, nor doth it change the nature of it: so neither a valiant mind, or generous, whole

whose great generosity is also to pardon revenge. And many Ethnicks in their examples did expresse those golden sayings and admonitions: As *Pericles*, that was the most pleasant Ouator of Greece, who having heard a man upbraiding and reproaching him the space of a whole day with his own eares, night coming on; did command him to bee brought into his house, lest he should take any harm; this speech being added, *It is an easier thing to speak evill of vertue, then to possesse it.* *Phocion* the Prince of the *Athenians*, when he had deserved exceeding well of his Countrey; through the envie of some was adjudged to death; which being about to undergoe; when he was asked by one, if hee would command him any thing to his sonne, Nothing else, said he, but that he never take in hand or goe about to revenge this injury which I suffer of my countrey. *Titus* the Emperour, when it was told him, that two brethren did affect the Empire of *Rome*, and that they had conspired his death, made no scruple to bid them to supper, and about three dayes after set himselfe betwixt them, to behold a Stage-play; with which

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admirable clemency he overcame their im-
probability. When it was told to *Julius Cesar*
that *Cato* had laid violent hands on him-
selfe; He hath bereaved me, saith he, of
the greatest victory that ever I had: for I
had decreed with my selfe freely to pardon
him all the injuries he had done unto me.
But most of all, whom would not the ex-
tream patience and meeknesse of the Sonne
of God himselfe move to love his enemies?
neither this, nor any of those of the Eth-
nicks which I mentioned, nor any of the
Saints in their examples, did equall him.
For what greater injustice and dishonesty
can be thought on, then that the Sonne of
God should bee so miserably handled of
men, to be made a laughing-stock, to bee
scourged with stripes, to be crowned with
thorns, to bespit upon; and lastly, to be
nailed on the Crosse? What extream impi-
ety out of his great and meer favour, did he
pardon his enemies, crying, *Father, pardon
them*? Truly to this end our Redeemer set
his example before our eyes, that it might
be an ever-living mark set before us in our
whole life; by which whatsoever was proud
or lofty in us, might be depressed and aba-
ted;

ted ; what was weak, should be comforted ; what was unprofitable, should bee made good ; lastly, whatsoever was wicked, or depraved, should be corrected. Or at the last, what pride of man is so cruell and intolerable, that cannot be made whole with the extreame humility of the Sonne of God ? Or what covetousnesse is so great, that cannot be sanctified with the poverty of Christ ? What wrath so vehement, that his meeknesse cannot mollifie ? What desire of revenge so barbarous, that his patience cannot assuage and reconcile ? What inhumanity so great, which Christ with his charity and benefits so great and so many, doe not expell ? Lastly, what heart so hard, that is not mollified with the teares of Christ ? Or who would not wish from the bottome of his heart, to be like God the Father, and his Sonne, and the holy Ghost, and to carry the excellent image of the holy Trinity, which chiefly consisteth in charity, and pardoning injuries ? For it is the principall of all divine properties to have mercy, to spare, to pardon, & to be propitious ; wherupon it can no way be doubted, but that that is the most noble of all vertues

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by which we become most like unto God and all vertuous men, most eminent in praise. Last of all, the highest degree of a vertuous man is to overcome himselfe, and consequently, to forget, pardon, and exercise clemency. He is stronger that overcommeth himselfe, then hee that overcommeth strong Walls, and Vertue can goe no higher: whose double Kinsman is that in the *Proverbs, Chap. 16.* *A patient man is better then a strong man, and hee that ruleth over his own minde, then one that overcommeth Cities.* And this as I said, is the top and stem, beyond which no man can goe, because then he is in God, resteth, is sanctified, and made perfect.

(* *)

CHAP

CHAP. XXVIII.

How and wherefore the love of the creator of all creatures, should bee preferred in love. Also wherefore our Neighbour is to be loved in God.

1 John 2.

If any man love the world, the love of the Father is not in him:

IN the heart of man such is his nature, and that property indued of God, that it cannot cease to love: and therefore one man loveth God, and another the world, another himselfe. Whereby appeareth the necessity of love, this most noble of all affections, implanted by God, and kindled by the holy Ghost, is to be bestowed in the study of the chiefest good, and given unto God by seeking daily of him that he would vouchsafe to kindle the divine love more and more. For he loved us first, which

Charity is the most noble of all the affections therefore only due to God.

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if it meet with love again, the same doth more and more ardently imbrace us, according to that of Saint *John*, 14. *He that loveth me is loved of my Father.* Now in whomsoever the love of God is, hee ought to love and wish well unto all men, which is the property of the love in God, and consequently circumvent no man, nor to hurt any man in word or deed: but for the most part all men are so fascinated with the love of the world, that they never admit the love of God into their heart, that which they doe openly in their hypocriticall love towards their neighbour, covetous of their own gain or advantage, not of him nor his. But it were more meet so to love the world, and whatsoever is in the world, that no injury be done to the divine love, nor the way or means thereof impeached, especially seeing there is so great vanity and vilenesse of the world, and of God so great eminency & majesty as no comparison can be betwixt them: for even as God doth infinitely excell all his creatures, so doth the love of him in holinesse, nobility, and dignity, goe before all the love we have to any creature, and leaveth

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it behind, by a most exceeding distance, not to bee computed by humane reason: therefore no creature is worthy to be compared to divine love. The words of Saint Paul, 1 Cor. 9. *Who planteth a vineyard, and eateth not of the fruit thereof?* Let us make something like to this, and say, Who is more worthy of our love, then he that put it in our hearts, and to whose love we owe our life? And we all live by the love of God in Christ, whose way of love is shewed unto us throughout all our life, what condition soever we be of. Even as Mariners, when a storm commeth, do cast anchor: so wee, so often as this great sea of the world doth trosse and shake the little ship of our heart hither and thither with the Floods and waves of sinne, as wrath, pride, impatience, covetousnesse and lust of the flesh; we should remember to strengthen our selves by the Anchor of Divine love, and love of Christ, being ready rather to suffer the losse of all things then our selves to be pul'd from him; of which mind we ought to be so often as we fall into spirituall temptation, and be tossed by sin, death, Devill, hell, and miseries, no otherwise

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The love of God cannot be raken away from us

then when we are tossed by cruell & raging floods and waves. For the love of God is that hill which was shewed to *Lot*, that he might flie unto it, and eschew the fire of *Sodom*. For what other thing is this world then spirituall *Sodom*? Also, what is the burning of it, but the burnings and flames of worldly concupiscences, which must needs burn those that doe not endeavour to keep in memory the divine love, or willingly to depart with it? I say, of that love, or divine fear which preserveth a man from the world, as *Joseph* was preserved from the wife of *Potiphar*. For no man can love the world, but he that never tasted the divine Love: no man can hate his neighbour, but he that doth not love God from his heart. For the sweetnesse and delight of divine love is so great, that it mitigateth the sense of all miseries, and death it selfe. Such is the nature and instinct of Love, as all cogitations omitted, it is fixed upon that onely thing which it loveth, and forgetteth and contemnieth all other things by reason of the incredible desire by which it is carried towards that which it loveth. Therefore can you shew any cause.

The nature of
divine
love.

cause, O mortals, which say you love God, that for all things for which others are wont to contend, you blot all out of your minds wth one stroke, I say, for honor, pleasure, and wealth, which you doe not strive for this one thing, that you may enjoy God alone? That which in old time was done by the holy men of God, whom the divine love, with the admirable sweetnesse thereof, had so tied and fixed them thereunto, that they became forgetful of the world, and of themselves also. Whom therefore as fools, & worthy to be derided, some did so account them, when themselves indeed were the most foolish of all others; because they preferre fraile things like unto childrens lakings, before the greatest good. A true lover of God loveth him no otherwise then as if there were nothing under the heavens but God alone; and therefore followeth him onely: And by this reason he findeth all things in God, which hee followed before in the world. For God is all things essentially, true honour and joy, peace and pleasure, riches and magnificence, all which are found in a more excellent manner in God then in the world. Whosoever therefore

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fore loveth any creature for beauties sake, take my counsel, neglect those things, trans-ferre thy love unto God which is the fountain of all beauty. And he that would follow any thing because it is good, follow God rather, which is the onely and eternal good essentially, and without whom nothing is good; so that all creatures for that cause onely are good, because even a spark, and a little drop of water, be it never so little a thing, stained with many imperfections, because they participate of that Ocean of goodnes; why then do we not rather love God the fountain and perfection of that which is good, and who is the good essentially, and the out-flowing of every good thing in singular manner? By how much lesse earth or earthly gravity every thing hath, so much lighter it is, and is easier carried upwards: so our soules and mindes, the more they are addicted to earthly things, and by them are as it were, made heavie, doe by consequence endeavour celestial things the lesse, and joy lesse in God: weigh well alwayes the damage of earthly love, with the divine love in balance, and that which is necessarily annexed

unto

unto it, that of our neighbour. Whereupon it followeth, that he which loveth God cannot but love his neighbour: and hee that dare offend God, will not forbear to offend his neighbour.

CHAP. XXIX.

Of the Reconciliation of our Neighbour, without which God taketh away his grace from us.

Numb. 5.

If any man shall offend against a man, he shall be judged by the Lord.

Memorabie is this Sentence, because he conjoyneth both God and Man, as also the love and offence of both, that every one, by Moses Law, in expresse words, that did offend his neighbour, might be judged to offend God, or injure God: Whereby that followeth consequently, He that will bee reconciled to God, hee must doe

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do the same to his neighbour, seeing that God taketh the injurie offered to man to be his own, then he that offendeth God and man he cannot return into favour with him, before hee bee reconciled to his neighbour. As Christ manifestly beareth witness, *Matth. 5.* Wherefore it is needfull and a work worthy regard, that I should forthwith shew that the love of God and our neighbour cannot be separated, which is the true and most clear shining fountain of brotherly love. The words *1 Iob. 4.* If any man say that he loveth God and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God whom he seeth not? And this commandment wee have of God, that hee that loveth God, should love his neighbour also. Which Sentence teacheth the same that we exhorted even now, That the love of God cannot consist without the love of our neighbour. Whence also floweth or followeth this saying, He that sincerely without hypocrisie, loveth God, loveth his neighbour with the same love: But contrariwise, hee that loveth, or can love either of both with false and fained affection, loveth neither of them

them truly. Whereby it commeth to passe, that the love of our neighbour is a sort of divine love, and that which is no other then a Loadstone pointing out the sincerity or hypocrisie of it. Wherefore we shall not erre if we shall speake of a double scope or end prefixed to man, whereunto all the actions of his life are to tend, as to certain tooles, which we ought to imitate and use: I say, charity of God and our neighbour, whereunto all our studies ought to obey and be bestowed, and we ought to profit and make progresse therein more and more daily, seeing that we are to this end created, redeemed, and sanctified, although perhaps it is more fit to say, Christ is our scope, to whom we are so much the nearer joyned in neighbourhood, as we are neerer him in charity. For by this counsel God is made man that he might set before our eyes a living and breathing image of his love, and that he should shew his love to be in the inscrutable, incomprehensible essence, infinite and divine, that men should be transformed through Charity into this image of God, which is Christ. Furthermore, as in Christ God and man are bound together

The double scope of man.

The charitie of God is manifest in the incarnation of Christ.

The bond of charity.

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together by an undissolveable knot: is the Charity of God containeth in it the Charity of our neighbour; which are and be no more easily dis-joynted and pulled asunder, then the divine and humane nature in Christ: so that he which hath injured the humane nature of Christ; the same man is held guilty of the divinity: and he which offendeth man, is declared guilty to offend God; nor any man, the bond of charity being broken, can bee angry with his neighbour, separate himselfe from him, but by that divorce he declineth from God, and sinneth against him. Let us shew that which we teach by a similitude: Even as hee that by the middle circle draweth lines every way from the circle about, or out circle, beginneth at the same or from the said circle; but uniteth and gathereth together all the neere joyning poynts in the center, from whence it must needs depart, if we will take any away from another: so God is a center, as it were, or a certain center from which hee departeth, that separateth himselfe from the charity of his neighbour, but he that will continue neer unto him, he must relieve him, and partici-

Com-
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participate by a sympathy with him in his afflictions and miseries : for if he do otherwise, it is manifest, in God he is not, who is as it were in a center wherein all lines are coupled together. And to this place belongeth the history of *Job*, which doth insinuate what we spake erewhile in a most gallant, divine, or mystical way. Therefore when it was told *Job* by a messenger, that he was overthrown and spoiled of all his goods and livelihood, he said, *The Lord gave it, the Lord hath taken away; Let the Lords name be blessed;* bearing such and so great a losse moderately. But when it was told him that he had lost all his children, even then he was much more moved, and began to rent his garments. Let a true Christian doe so or the like, when he heareth of the calamity of his neighbour, whom the children of *Job* do represent, let him know that must be more grievous unto him, then if that affliction had touched his fields. For the property of true love is to be more moved with other mens miseries, then his owne. Therefore O happy mankind, if we could all live in love, frauds would cease, injuries would not be known, neither

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life in
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love.

neither would there a man be found to vex another, or complain of damage. Truly, that we might think of this, therefore God Almighty in the beginning of the world, when he had brought forth many beasts and plants, on the other side created but one man, from him by and by producing *Eva*, that humane kind derived from one stock or root; and mindfull of his own originall and kindred, should conspire in love, and mutuall affection one towards another. The excellency of charity commanded by God to us, is onely wanting; that causeth us to faint both in strength of body and mind, a thing most convenient to our nature, and that which bringeth with it a most quiet life. And if the same God Almighty had commanded thee to hate thy neighbour, then he had set thee a farre harder burden, and heavier yoke upon thee: for the hatred & revengefulness of a mind of an enemy, doth torment and cruciate it selfe. On the other side, love onely recreateth the whole man. Also, to those that love God, it is a pleasant thing to love their neighbour; onely it is hard and difficult to those who do not love

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love God. But if thy depraved nature hold it a hard matter to settle it on the love of thy neighbour, bethink thy self, thou shalt take in hand a farre harder task if thou incur the pangs of hell; which if thou hadst rather to doe, then be reconciled to thy neighbour, certainly then thou art the most unhappy of all men alive; seeing it is no great labour, nor can be, in reconciliation, which a man of small experience may understand. Even as faith begets peace with God, *Rom. 5.* so charity and reconciliation with a man, maketh our minds more quiet and easie. Contrariwise, hatred and revenge doth vex and torment them: For this is the property of all virtues, that he that hath them, of their own accord they increase in worthy esteem and honour: and of vices, that they punish their favourers with the punishment which they deserve. But how friendships are to be renewed, we are taught by Scripture, which commandeth the faultier to bee reconciled to his neighbour, and ask pardon of him; then to restore the thing taken from them, that is the thing it self, the head or lot, and the fifth part over and above to him whom

Reconciliation brings rest.

Virtue
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Restitu-
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they have offended; and if there be none to receive it, to give it to the Lord. Which restitution of things taken away, is commanded in expresse words, *Numb. 5.* and is part of true repentance. Whereupon *B. Augustine* saith, The sinne is not remitted, unless the thing taken be restored; and by and by, as a declaration of what he had spoken, he addeth, When the thing (saith he) that is taken away, may bee restored, and is not restored, there is no repentance that is true, but fained. Because it is the property of true repentance which converteth man unto God, to contemne all earthly things, and esteeme all things as dung, in respect of the grace of God (that which *Zachens* by his example teacheth us to doe, very few such are now to be found) to cleanse their heart, to purge their consciences by faith and restitution of the thing wrongfully detained. For which in the heart and in the conscience he remaineth a thiefe before God, who keepeth back and doth not restore the thing taken away by theft; howsoever hee cease to steale any more thereafter. Wherefore that repentance may be true, and the conscience may

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be pure, restitution is to be made as much as possibly may be; or otherwise, he must pray to God with all his heart, that he would in his room or place restore the things taken away to his neighbour. For seeing that a sinner is bound in two things, to God & his neighbour, that his repentance may be full, both are to be satisfied, God not acknowledging repentance unlesse a man be reconciled to his neighbour. Therefore it sufficeth not, no, if thou shalt say unto God, Most loving God, I doe acknowledge and confesse that I have offended and done injury to my neighbour, I have damaged him by wicked gain and fraud; and lastly, have dealt so with him as I would not another should deale with mee; which iniquity I humbly intreat thee to pardon me for thy Sons sake. And even this prayer is most unjust, which God repelleth neverthelesse, and saith, Restore that which wth fraud & usury thou hast taken, and thy pardon shall bee ready. Not indeed as if a man after this manner should deserve remission; No, not so, but because not this onely is due to his neighbour, but many things more by him are owing to his neighbour, & that because

God is not reconciled unlesse there be first restitution to our neighbour.

Repentance
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it is the divine decree, *Matth. 7.* What soever things you would that men should doe unto you, doe you the same unto them. Also, *Luke 6.* The same measure that you measure to others, shall be measured to you againe. *Matth. 5.* Goe first, and reconcile thy selfe unto thy brother, and then come and offer thy gift. *Isa. chap. 1.* Wash yee, and bee cleane, take away the euill of your thoughts from mine eye, cease to doe perversly, learn to doe good, seek after judgement, aid the oppressed, judge the Orphan, defend the widow. And come argue with mee, saith the Lord. If your sinnes were as scarlet, they shall be made white as snow; and if they shall be as red as bloud, they shall be as white as wooll. And chap. 58. And is not this that which I have chosen rather then fasting? Unbind the bonds of impiety, loose the bonds of oppression, let them goe free that are bound, and unlade every burden that is burdensome or heavy, breake thy bread to the hungry, and bring the wayfaring man and the needy into thy house, when thou seest one naked, cover him, or cloath him, and doe not despise thine owne flesh. Then shall thy light break forth as the morning, and thy salvation shall arise betimes, and thy justice shall goe before thy face, and the glory

of the Lord shall gather thee together. All which with one voyce do cry, That God will not accept the repentance of any man, or his prayer, unlesse he first be reconciled to his neighbour.

CHAP. XXX.
Of the fruits of Love.

1 Cor. 13.

Charity is patient, courteous, charity striveth not, it doth no wrong, it is not puffed up, it is not disdainfull, it seeketh not his own, it is not easily provoked, it thinketh no evill, it rejoyceth not in iniquity, but rejoyceth in the truth: it suffereth all things, it beleeveth all things, it hopeth all things, it sustaineth all things.

EVEN as in the midst of Paradise the Tree of Life was planted, the fruits whereof whosoever should eat, hee should lead an immortall life, according to that of Gen. 3. Now therefore lest he hap to put his

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hand thereto, and take of the Tree of life, and eat, and live for ever, the Lord God sent him out of the Paradise of pleasure, that he might labour the earth from whence he was taken.

So Almighty God, in the midst of the Paradise of the Christian Church, set Christ Jesus, that all the faithfull from him might draw life and spirit, and be comforted. For all Christian discipline consisteth in Faith and Charity; and the summe of Christian life in generall, by reason of faith in Christ, is pleasant & acceptable to God: So in like manner we cannot approve or allow of the reasons of our neighbour, but through charity. And so true it is, that all vertues without charity, are nothing, and dead; that faith it self is not excepted; ^{wh} although it onely justifieth when it onely apprehendeth the merit of Christ, neither in the businesse of justification any reason of workes going before, present, or to come, or to follow, but Christ onely is accounted of, yet it is most sure, where charity doth not follow, there is not true faith, but hypocriticall, although it work by miracles. For even as a body destitute of a soule, is dead; so the spirituall or inward
man

man, whose members are vertues, if charity be wanting, with all his members ought to be accounted for dead. Whereupon B. *Paul* hath set it as a Loadstone of faith, and such faith doth require as *worketh by charity*. Truly I know well, in the work of justification, that faith without works doth consist, *Rom. 4.* but that it should want works, I professe it cannot be, when it shall have to doe amongst men in the market of charity. Wherefore to the *Galatians, chap. 5.* it is called *Faith which worketh by charity*. And *1. Cor. 13.* the fruits of this most beautifull Tree are remarked to bee fourteen. And the first of these is *Patience and Long-suffering*, whose nature and constitution no man better expresseth, then Christ himselfe the true tree of life, whose goodly fruits we ought to eat, and turn them into the juice and bloud of Christ. Therefore even as he by his wonderfull long-suffering, did beare the malice and sinne of the world, that he might allure and draw sinners to repentance, *Rom. 2.* So then also order thy life and manners that the most gentle Christ may live in thee, and thou in him, as a member united to his head, and breathe

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together.

together. The second fruit is *Benignity*, or well-doing, which was chiefe and principall in Christ, according to *Psalm 45*. *All grace did drop from thy lips.* And *Luke 4*. *They wondered at the words of grace which proceeded out of his lips.* Which doest thou heare, that thou mayst follow, and to cause thee love thy neighbour, Christ will speak by thy mouth, and thou shalt remain united to him in perpetuall charity. The third fruit is, not to be *emulous*, or *vengefull*, but to remit and pardon, then which nothing is more proper to God, *Psal. 103*. *David* saith, *He will not be angry for ever, threaten thee eternally. He hath not done to us according to our offences, nor rewarded us according to our iniquities.* To which like is that of *Ezekiel, chap. 18*. *If the wicked shall repent him of all his sinnes and iniquities that he hath wrought, he shall live by his life, and shall not die; I will not remember all his iniquities which he hath wrought.* And in *Jeremy 31*. *In perpetuall love have I loved thee, therefore have I drawn thee to me in mercy; I will have pitie on them, I will be reconciled as concerning their iniquities, and I will remember their sins no more.* And in *Esay, chap. 43*. *I am, I am he*
that

that blottest out thy iniquities for my own sake, and I will not remember thy sins. Therefore doethou the same; remit, I say, pardon, and forget thy neighbour, and in like manner Christ will pardon thine offences, and thou shalt have his Spirit, and shalt remain in him. The fourth fruit is, not to mis-judge thy neighbour, nor causelessly, or crookedly, or perversly to deride thy neighbour before others, or by sycophantizing or collusion, to damnifie him: but contrariwise, let thy heart bee seen in thy brow, and doe all things ingenuously and clearly, without hypocrisie. Example whereof Christ gives unto us, who carried himselfe equally to his friends and foes; and from the bottome of his heart would that all should be most rightly guided, both in deeds and counsell: in which foot-steps whosoever doth insift, in him doth remain the candor and ingenuity of Christ. Therefore let all of us from the heart study the good of others, by which means we shall remain united as true members to Christ our head. The fifth fruit is, Not to be puffed up, to insult or wax proud, but behold Christ Jesus the tree of life, to whom
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the woman, *Luke 11.* with a loud voice in a great assembly and concourse, was bound to say, *Blessed is the womb that bare thee, and the paps that gave thee suck;* He turned this praise most worthily due, from himselfe to them that feared and loved God; yea rather subjecting himselfe, saying, *Happy are they that heare the word of God, and keep it.* And this is the character of true love, to transerre all his praises due to himself, upon his neighbour: which if thou, after the example of Christ, dost resolve to doe, then truly humble Christ liveth in thee, and thou in him. In the sixth place, true charity is not cruell, not disdainfull, not rough, not discourteous in manners, but tempered, and composed to all humanity: which Charity Christ used, according to the prophesie of *Esay, chap. 42.* who was not rigid nor turbulent, but with admirable gentlenesse and sweetnesse of tongue, hee accommodated himselfe to his neighbour, and commanded the same to others. Whosoever studieth to imitate him, hee is transformed into his Image, and is united by an everlasting conspiracy. The seventh fruit of love is, *Not to seek that which is his own,*

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The
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of God
profiteth not
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but our
selves.

nor to have nothing more acceptable or pleasing, then *gratis*, or without expectation to serve others, and as much as he can to be helpfull to others: that which onely God most abundantly performeth, giving all things to us freely, and commanding his worship and feare unto us, not for his own sake, but that we might receive the fruit of his divine love, and carry away the blessing thereby. So Christ had no recompence but onely the cause of our salvation: neither did he come to be ministred unto, but to minister unto us; and like unto the tree which without envie or respect of persons doth give his fruits such as he hath received of God, first to all men indifferently, doth wholly spend himselfe upon us: yea, God himselfe in Christ hath reacht himself with all his gifts to humane kind, and delivered it by a right of property to have and possesse them in this thing, openly making himself to be the chief good, which needs must be most specially in communicating himselfe; he who studieth to make himselfe like unto him, he shall be a plantation of the Lord to his glory, *Esay 61.* and Christ shall bud and flourish in him

him a living vine, and a Palm alwayes flourishing, or waxing green. The eighth fruit of love is, *not to be provoked to anger*, not to be inflamed with anger, nor that which maketh man no man, to utter wrath conceived by cursing & railing speeches, but to imitate Christ Jesus, which did not cry out or open his mouth, witnesse *Esay, cha. 42.* nor any kind of bitterneffe, but spake meer benediction and life. And although hee did denounce threats against *Chorazin, Capernaum, and Bethsaida*, and against the Pharisees themselves, uttering many woes against them, yet it came not from a cruell or vengeative mind, it was a serious and severe exhortation to repentance. Therefore let us be wary lest any root of bitterneffe springing again, doe hinder our charitie, and many bee offended thereby, *Heb. 12.* The ninth fruit of charity is, *Not to think any evill*, which is the property of Almighty God, as hee testifieth, *Jeremy 39.* *I know the thoughts which I think of you, or concerning you, the thoughts of peace and not of affliction, that I may give an end, and have patience. Seek me and you shall find me, when you shall seeke me with your whole hearts.* Whereupon

it followeth, He that hath the thoughts of peace towards his neighbour, hath the heart of God, and the understanding of Christ, and as a living member knit unto his head, is inspired of him. Tenthly, *It rejoiceth not in iniquity*, nor in the injury or oppression of injustice, as wicked *Shimei* did when *David* fled from *Absolom*, but it imitates Christ Jesus, who with most tender compassion beholding *Peters* perjury, did with his most benigne aspect rectifie him according to the *Psalm* 146. God doth raise them that are fallen: who deplored the evil that was to befall the men of *Judea*, and the destruction of the *Jewes*: lastly, who with all his heart desired to bring his wandring and lost sheep into their way, and that which was in him, with a sweet and most gentle voyce did allure them home. Let us imitate this so great a Master of love, and if any bee fallen from his love, let us deplore him after this manner, *Let us instruct him in the spirit of love and lenity, and help to beare his burden, that we may fulfill the Law of Christ, Gal. 6.* His law, I say, that first did beare the burden of our sinnes, and let him be in us as in true mem-

members of our head, life, sense and spirit. The eleventh fruit, *Doth rejoyce together with the truth*, and where all things are done rightly and decently; after the example of Christ, who at the return of his seventie disciples at their well doing rejoyced very heartily, and confessed himselfe to his heavenly Father; and also the Angels in heaven doe rejoyce, as Christ teacheth, at the return of a sinner: which if we do the like, then truly we have the understanding of God and Angels. The twelfth fruit of charity is to *suffer all things*, as may appeare by this bond of peace, after the example of blessed Paul, *I am made weak with the weak, that I might profit the weak; I am made all things with all men, that I may save all men.* The same *beleeveth all things*, suspecting no evill of his neighbour; *hopeth all things*, praying that nothing may fall amisse to his neighbour: lastly, *It sustaineth all things*, that it may goe so much the better with his neighbour, and more profitable. All which our Saviour by a lively example of his life did teach us, by bearing most heavie injuries and reproaches for our sins, as also most inhumane scourgings, and ex-

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treame poverty and hunger, that we in him and by him, might obtain joy and honour. The thirteenth fruit of love is, *Not to be weary, nor to cease.* Like unto God, whose mercy from eternity to eternity is upon those that feare him, Psalm 103. who respecteth not that he may have mercy on us, and rose up to spare us, Esay 30. whose love is strong as death, Cant. 4. which many waters cannot extinguish, Cant. 8. Lastly, from which nothing can separate us, Rom. 8. who bath mercy on us with everlasting mercies. Isa. 54. And although, Jer. 15. he denieth that henceforth he can have mercy, to those onely it pertaineth who repell obstinately the divine mercies, contemne his grace, and abuse them with high contempt, but not to those that feare him, according to that of Esa. 54. *The mountaines shall be moved, and the little hills shall tremble, but my mercy shall not depart from thee, and the covenant of my peace shall not be moved: Thy mercifull Lord bath spoken it.* To which example also we must comply our love, that it bee never weary, no not towards our enemy, but even as Christ did live and prayed, let Christ in us say, *Father forgive them.*

Gods
love is
eternal.

Christ
praieth
in us.

Last

Last of all, love is the Head and Queen of all vertues, because God himselfe is love, and because it is the end of the commandments, and summe or collection of the Law; and because it is eternall; neither will it vanish with faith, hope, tongues, and so forth, our happinesse appearing, which is the end of faith; because it worketh all things, and all vertues without it are as nothing; and last of all, because it will give us testimony through faith in Christ, that we shall have eternall happinesse: Whereupon it followeth, that Christian charity must needs excell all Gifts and Arts whatsoever, according to that of the *Epheſians*, chap. 3. *To know the supereminent love of the knowledge of Christ, that you may bee filled in all fulnesse of Christ.*

CHAP.

CHAP. XXXI.

Self-love and Arrogancie, is as Ink
upon white Ivory, spotting and
defiling the greatest and
most excellent gifts.

1 Corinth. 13.

*If I should speak with the tongues of men and
Angels, and have not love, I shall be as a
ringling Cymball, or sounding brasse.*

LEst any man should marvell that Saint
Paul doth adorn Charity with so ma-
ny praises, you must know that God him-
selfe is love; and consequently, like praise
to belong to both: neither greater or more
ample vertue to be found in man or in God
himselfe. Now that which respecteth our
neighbour is twofold, one true, living, sin-
cere and cleare; the other, hypocriticall
and dissembled, or cloaked. The first St.
Paul describeth by a most ample catalogue,
and an account of the fruits and proper-
ties thereof, added thereunto: the latter

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Church,
part. 2.
fol. 13.

True
love &
false.

What
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charity,
ariseth
not of
God.

What
is good.

with all his words, gifts and workes, abused as a Bawle, to and for private gain and honour: And howsoever in outward shew it seemeth to affect divine and humane good and profit, yet inwardly and in his heart he respecteth nothing but his private profit, and honour, and wealth, and whatsoever floweth from this fountain, cometh not from God, but from the Devill, and it is poyson, infecting all good workes, and the most excellent gifts. For as a flower in sight, taste, and smell, most beautifull and sweet, if it retain any venome, is not approved by the beauty of the colour, nor pleasantness of smell, nor sweetness, because it is deadly or hurtfull to man, if it be not foreseen: So man, if he be adorned with the gifts of Angels, and if he be full of avarice, pride, self-love, and arrogancy, then those gifts doe not onely faile in their fruits, but become pernicious: for that which is good indeed, ought to have God in the beginning and ending: who as he is the onely author of every good thing, so whatsoever he worketh in thee, is truly that onely good. But it is otherwise, if arrogancy, self-love, the desire of honour,

or private profit, shall have any designe in it: for when it cometh not from God, his impulsion and provocation, it can never be good. Therefore God alone is good, also love it self, by which all good is conveyed to our neighbour through love, no otherwise then from God to our selves, this necessarily cometh to passe. It is said, that a certain Saint of old should wish, that he should be of no other use unto God, then his own right hand was unto him; which seeing it was nothing but an instrument, aptly to give and receive what was fit, and consequently arrogateth neither honour nor glory to it selfe. And indeed it is meet we all should be such; and because all things come from God to us freely, in like manner we should render all things to our neighbour in single simplicity, and without the desire of vainglory, and praise, out of pure love: for unto God alone, as to the author, is honour and glory due; but unto us nothing at all: we are onely instruments created and made fit to receive and deliver; which if any be without this sincere charity, he with all his gifts is nothing: So I say, Although hee speake with
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the tongues of Angels, can prophesie, know all mysteries, and all knowledge; and had never so much faith, even that it would remove mountaines, and give all that he hath to the poore; lastly, give himselfe to be burned, 1 Cor. 13. For all selfe-love, that is, the desire of honour, and praise, and private profit, is of the Devill, and was his Apostasie by which hee fell from heaven, and for which hee was worthily driven from thence. For when God had created Lucifer the most beautifull Angell, and adorned him with most excellent gifts of wisdom, light, glory, and riches, he began to admire himselfe in his gifts, as a Peacock doth admire himselfe, to love, honour, and praise himselfe, which was the first step to his ruine, even to give honour to himselfe, not to God, and to turne his love from God to himselfe: whertupon he was worthily cast out of heaven, with all his companions, which his pride by contagion had infected: neither was hee contented with his principality amongst Angels, according to that of Saint Jude, *The Angels which kept not their principality.* And that of Saint Paul to the Colossians, *ch. 2. Spoyling Principa-*

lities

lities and Powers, traduced them confidently, and openly triumphing over them in himselfe. Now by what sinne *Lucifer* procured his own ruine, he was the cause and perswader by the same sinne, of the losse of mankind, turning him from the love of the honor of God, to himselfe; whereby followed self-love and arrogancy, such and so great, even to affect the similitude of God, whereby consequently hee was no otherwise cast out of Paradise, then *Lucifer* out of Heaven, leaving to us all the heritage of arrogancy and self-love. And this is the fall and Apostasie of *Adam*, which all men in like manner doe iterate, and with flesh and bloud give and deliver every one to other the same: the means of amendment, and cure whereof, can and ought no other wayes be sought and obtained, but by the merit of Christ apprehended by faith, whereby thenceforth wee are renewed in Christ, and our flesh is crucified, neither now doe we love our selves any more, but hate our selves, *Luke 9.* that is, all our own works doe begin to displease us, we do not honour our selves, or beare out our selves, but deny our selves, *Luke 14.* that is, wee

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Deny-
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set nought by our selves; lastly, we do not
 now seek our singular praise and glory, but
 by denying all things that we have, place
 our pleasure and trust in no earthly thing;
 and likewise doe fight and strive with flesh
 & blood our inward enemies, which who-
 soever hath not, nor doth not, as above-
 said, he neither is nor can be the Disciple
 of Christ, seeing by this meanes in serious
 and true repentance, the conversion of hu-
 mane nature must be changed. Moreover,
 seeing that means is greater then the
 strength of man, which of it selfe, and by
 its nature, can doe nothing but love it selfe,
 favour it selfe, and boast, and cannot for-
 beare to seek his own ends, or to speak in a
 word, to sinne: therefore it behoveth God
 to be the beginning, middle, and end and
 prop, the Sonne of God to take the forme
 of a man upon him, and consequently to
 renew our nature, that thereby every one
 of us being regenerate, by him, in him, and
 from him, we become a new creature: for
 even as in *Adam* we were dead bodily and
 spiritually, so it behoveth us in Christ to
 rise and be spiritually renewed. Even as by
 carnall nativity we entred upon the sin of
Adam,

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 ed.

Adam, as a certain heritage; so in *Christ* by a spiritual birth and faith wee must bee justified. Finally, as radically we draw from *Adam* sinne, selfe-love, arrogancy, and ambition; so from *Christ* by faith, and the holy Ghost, our nature is to be renewed and sanctified; all selfe-love, arrogancy and ambition to die in it: and it behoveth us to get a new heart and spirit from *Christ*, as we have from *Adam* flesh subject to sin. And of this new birth *Christ* is called *Father eternall, or of the future Age, Isa. chap. 9.* Whereupon it followeth consequently, that all the works of Christians, and gifts which shall be acceptable to God, ought to proceed from the new creature, that is, from faith in *Christ*, and the holy Ghost; which if it be not so done, whatsoever things, although they be most excellent gifts, and even miracles themselves, before God they are void, and to no purpose. And towards our neighbour all things ought to be done in charity, *1 Cor. 14.* and without hope of proper gain, or honour. For example of which, and a most excellent pattern, God Almighty offered, and gave us his Sonne, in whom there was no selfe-love, no arro-

New-
birth is
found
in *Christ*

The
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from
the new
birth.

gance: lastly, no desire of private profit, or praise, or glory, and nothing but sincere and meere love and humility; neither also as other Saints was hee proposed to us to imitate, because their example was from without, and so to behold, or renew; but that hee might by faith live and breath in us: which when it cometh to passe, even then all our works, words, and so our knowledge doe proceed from Christ as from a living foundation and originall; if otherwise, then all our works and gifts, if they be Angelicall, or of what kind soever, they are neverthelesse nothing worth. For where selfe-love is, there the hatred of God is; where arrogancy, there the contempt of God, where by no reason it can come to passe, that works springing from thence, should be acceptable to God. Let us therefore doe this, let us beseech Almighty God from the bottomes of our hearts, to give us faith and sincere love, contaminated with no desire of honour, profit, or glory, but proceeding from a pure heart; which being obtained, not onely illustrious gifts and works, but the least also, even a cup of cold water, will be most deare and acceptable to God:

God. For a small worke that proceedeth from sincere charity, and humility, is most excellent; and better then all great ones, that haue their original from the desire of pride and glory.

Charity maketh the least work great.

CHAP. XXXII.

Not great gifts, but faith that worketh by charity, doth shew a man a Christian, and acceptable to God.

1 Cor. 4.

The Kingdome of God is not in talke, but in vertue.

Blessed Paul going about to describe a Christian man, in brieft finishing the thing, saith, 1 Tim. 1. *The end of the law is charity from a pure heart and a good conscience, and faith unsained:* as if he should say, That any man may bee made a Christian, and acceptable to GOD, are not required hard and losy matters, no worldly wisdom,

God doth not require great knowledge.

What is
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What is
it to
mortifie
the
flesh.

Before
God
nothing
availeth
but a
new
creature

Great
gifts do
not
make
a man
happy.

dome, no humane learning, no gifts, no eloquence, no knowledge of tongues, lastly, no miracles; but that hee have faith in charity to doe all things, resigned to God, devout and well addicted, and not careless of the motions and rule of the holy Ghost. Wherefore let us not much regard, that any one is expert in the tongues, and how eloquent he is, but how he shewes forth his faith by love, and mortifying of the flesh. *For they that be Christs, doe mortifie the flesh with the concupiscence thereof, that is to say, arrogancy, selfe-love, covetousnesse of glory, proper gain, hunting after praise, whereupon blessed Paul denieth the Kingdome of God to consist in words, or gifts and Arts, but in vertue, or living exercise of vertue in faith, as charity, lowlinesse, and humility. Therefore no man, I say, no man is in greater grace with God, or blessed, because he is indued with great gifts, but because hee is found in Christ by faith, and liveth in him as a new creature. And if any man have attained unto so great and such gifts, as no man else, neglecting daily repentance, he is not renewed in Christ; and if he deny not the world, although hee have never so*

many

many gifts, if he despise not himselfe, nor hate himselfe; last of all, doe depend upon the pure and sole grace of God, no otherwise then an infant dependeth of the pap, be with all his Arts and Gifts shall be damned, it is a thing most manifest. For neither are those given us of God, that by them before God wee should bee great or blessed, but for the edification of the Church. Therefore when (*Luke 10.*) the seventy Disciples returned with joy, saying, *Lord, even the Devils are subject unto us in thy name;* Christ answereth, Doe not rejoyce in this, for neither miracles nor gifts shall save us; *but rejoyce that your names are written in the book of life;* that is, because you beleeye and acknowledge me. By faith *Moses* was saved, not by his miracles: and *Miriam* the sister of *Moses*, being indued with the gift of prophesie, and by whom the Spirit of the Lord did speak, was punished with Leprosie. Finally, the Apostles, not because of their miracles, or tongues sake, but for their faith, were made Citizens of Heaven. Let us remain, I say, let the least and the greatest remain in faith, humility, repentance, in crucifying and mortifying of

To what
end
gifts are
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of God.

of the flesh, and in the new creature (which as in Christ in faith and charity it liueth, so in like manner Christ liueth in it) So let us be found, that Christ may acknowledge us for his. Let Christian Charity remain to be that new life of the new man; yea the life of Christ in the faithfull, and that efficacious and working power of the holy Ghost, by which Saint Paul, *Ephes. 3.* wilheth us *to bee filled in all fulnesse of God.* Like unto that of Saint John, *God is Love, and he that remaineth in love, remaineth in God.* Whereupon it followeth, that hee that feeleth love in his heart, feeleth God himselfe: Where, as a certaine fore-runner, or leading-starre, it is present; therefore Saint Paul, as a tree from the root whereof, with all the fruits thereof, describeth it in *1 Corinth. chap. 13.* Charity (saith hee) *is patient, &c.* All which are the properties of Christians, and consequently the life of the new man. And to speak in a word, God the Father is Love, God the Sonne is Love, God the holy Ghost is Love; the whole mysticall body, who is Christ, or the Christian Church, is bound together in the bond

of Love : So there is but one God, one Christ, one Spirit, one Baptisme, one Faith; and lastly, the happy and sempiternal life shall bee nothing but meere love. Wherefore he that liveth not in Charity, this man is a dead member of Christ manifestly, if hee bee in the body of Christ. For even as a dead member is not warmed with naturall heat, nor nourished; and for that cause is altogether without life: So hee that liveth not in charity, hath not the spiritual life of Christ, but is dead to God and Christ, because he is without faith, and is a dry tree without juice from the Vine, which is Christ, and to be cut off: lastly, without God, Christ, and the holy Ghost, the Christian Church, and life eternall, where God face to face shall bee seen, which is love it self.

CHAP.

He that
hath no
charity,
is dead.

CHAP. XXXIII.

God giveth no respect to the
works of the persons, he judgeth
and esteemeth the works
according to the
heart.

Prov. 21.

*Every way of a man seemeth right to himself,
but God trieth the heart.*

When the Prophet Samuel, by the
commandment of God, went to
anoint David King, he entered his Fathers
house, and would have anointed his first-
born, the Lord said, *Doe not thou respect his
countenance, nor the height of his stature, be-
ing I have rejected him, neither doe I judge ac-
cording to the countenance of a man: for a
man seeth those things that are open and evi-
dent, but the Lord beholdeth the heart.* By
which example God teacheth us, that he
hath no regard to any person, although ne-
ver so great and illustrious, when his heart

God
judg-
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things
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heart.

is void of goodnesse, love, faith, and humility, but to esteeme of the workes by the inward spirit and intention of the mind, and to allow them according as it is in the 21. of the *Prov.* Moreover, all gifts, how great soever, illustrious, praise-worthy, and excellent, they are in the judgment of the world, unlesse they proceed from a pure heart, unlesse they respect the sole honour of God, and the profit of our neighbour; lastly, unlesse they be free, and altogether separated from pride, arrogancy, self-love, desire of private praise and glory, they cannot please God. Therefore, whosoever thou art, O man, be assured and certainly perswaded, that if God should bestow on thee alone all the gifts he hath bestowed on all men, yet if thou shouldst not use them to the profit of thy neighbour, and honour of God, to which end God bestowed them upon men, but shouldest use them as certain instruments of praise, glory, honour, and lucre, God would abhorre them no otherwise then the greatest finnes. This you may learn from the example of *Lusifer*, a fairer and more beautifull Angel heaven had not, who when hee vilified the gifts of God

Arrogancie
corrupteth
all gifts.

God with his own honour and selfe-love, and did not purely respect the love and glory of God; by his own aſſeſſe, became a Devil, and was caſt from heaven. Therefore thoſe things which God will accept and account well of, ought to proceed out of faith alone, and moſt pure love of God and men, and ought to be void of all ſelfe-love, arrogancy, and private gaine, ſo much as may be by the grace of God in this infirmity: whereof Saint Paul writeth; *If I ſpeak with the tongues of Men and Angels, and have not charity, I am as a ſounding braſſe and a tinkling Cymball; that is, I am in vain, and altogether unprofitable. In much God regardeth no faculty but in humble hearts, not arte, not much learning, but whether our ſpirit doth ſeek the honour of God, & edification of our neighbour: not a miraculous faith to remove mountaines for glory ſake, but the pure and contrite in ſpirit, trembling at his word, as it is read in Iſa. 66: not laſtly, if any covetous of fame and renown, doe diſtribute all he hath to feed the poore, and give his body to be burned alive, but the heart and the cauſe of them all. That which is manifeſt by many examples to be brought*

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singing
quoting
Heb 2:1
Miracu-
lous
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ſaving
faith
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but

Cain

Diffe-
ring sa-
crifices.Vne;
qual re-
pentice.

Cain and *Abel* both of them brought Sa-
crifices to God, one of them acceptable, the
other was execrable, by reason of the dis-
parity of minds. The same reason was of
David and *Saul*, both which attended
Gods service, but with unlike event for
the foresaid cause. *David*, *Manasse*, *Ne-
buchadnezzar*, and *Peter*, by repentance
obtained grace; contrariwise, *Saul*, *Pha-
raoh*, and *Judas*, did misse the same by
reason of the same variety of mind: *Pha-
raoh*, and *Saul*, and *Manasse* used the same
prayer, *Lord, I have sinned*, they recei-
ved unlike rewards. *Judith* and *Hester*, and
the daughters of *Israel*, *Esay* 3. they adorn-
ed themselves, and combed themselves,
with praise and renown the one, the other
dispraise and reprehension. In like manner
the prayer of *Hezekia*, *Josua*, and *Gideon*, by
which they required a signe from heaven,
as approved is praised: Contrariwise,
the Pharisees, *Mat.* 12. doing the same are
reproved of the Lord. The Publican and
the Pharisee, both of them pray in the
Temple, not approved. The *Ninivites*
and the *Jewes*, and *Pharisees*, doe fast a-
like, but the one God heard, the other

he heard not: wherefore (Isa. 58.) they cry; *Wherefore have wee fasted, and thou regardest us not?* The Widow which brought into the Treasury, two small Mites, is praised of Christ; he that gave more, was not. Herod and Zachary in the sight of Christ doe rejoyce, but had most differing rewards. The holy Martyrs for Christ suffered death; Achab and Marnasser offer unto the Lord their own children; and God accepted the sacrifice of the one, and the other was rejected. Which variety proceedeth from no other cause, then from the heart, which God onely respecteth: whereupon hee onely accepteth those works which come from a heart unfained and sincere charity, and free humility: Contrariwise, whatsoever gifts they be, if arrogancy, self-love, and the contagion of lucre doe infect them, he rejecteth them.

CHAP. XXXIV.

That a man doth nothing at all to his salvation, but God doth all things to us, onely we admit of his grace; as a sick man doth his Medicines; to those without repentance the merit of Christ is not imputed.

Corinth. 1.

Christ is made unto us the Wisdom of God, and justice, and sanctification, and Redemption.

BY this Sentence Saint Paul teacheth us what things are necessary for our salvation; by Christ all things are done for us. For when we were ignorant of the way of life, he was made wisdom unto us, when we were sinners, our justice; when we were abominable, our sanctification; lastly, when we were damned, our redemption. Whereupon it remaineth, that the man doth not

A man cannot help himself.

The
cause of
the in-
carnati-
on of
the Son
of God.

confer one jot to the beginning, middle and end of his salvation with all his merits of works, strength and free will: But sinne he could of himselfe, but he could not iustifie himselfe again; lose, but not recover; kill, but not raise again to life; be subdued to the Devill, but not set free from him again. For even as a dead carcasse cannot quicken it selfe again; so neither can a man, as the Apostle saith to the *Ephesians*, chap. 2. which was dead in sin, help himself. Also, even as we did not bring so much as a haire to our creation, so neither to our redemption, or regeneration and sanctification, which are much greater, and more noble then our creation it selfe. Wherefore it was necessary, that the Sonne of God should take humane nature upon him, to recover that which was lost in *Adam*, to revive that which was dead in him; which that it may be brought to effect accordingly, we must imitate the Traveller, which is cruelly handled, and wounded, and laid upon the ground, and could not help himselfe; him therefore the mercifull Samaritan taketh up, and bindeth up his sores, and then laieth him upon a horse, leadeth him

him into the Stable, and after that omit-
teth nothing which an industrious and
faithfull Physitian can administer to a sick
person. And as the Traveller also sheweth
himselfe observant to his Physitian, and
observeth his beck and command: so let us
remember to doe the like, if we desire to be
healed: Let us doe our full diligence and
power to our Physitian Christ; let us re-
signe our selves wholly unto him, let us
trust in his faith, that he will bind up and
cure our wounds; also, let him powre in
Wine and Oyle into them: neither will hee
be wanting, or faile to restore us to our for-
mer health: that is, so soon as a sinner repen-
teth, converteth himselfe by heavenly grace
to God, is grieved from his heart for his
finnes, and resisteth not that his wounds
should be washed in the sharp wine of con-
trition; and lastly, to be anointed with the
Oyle of Consolation: then presently
Christ by his grace doth work and bring
forth faith in him, and the fruits of faith,
as life, peace, joy, consolation and happi-
nesse, renewing him after his own image,
and working in him to will and finish accor-
ding to his good will, Phil. 2. For seeing that

Christ is
our Phy-
sician,
not we
ourselves.

The
small
man
neither
can nor
will doe
doe any
good.

The
grace of
God
doth all
things
in us.

the abundance of sinnes are greater then humane nature can beare, as witnesseth the Scripture, which John 8. pronounceth the naturall man the servant of sin, and Rom. 7. sold under sinne, and can doe nothing but sinne, according to that of Jeremy 13. If the *Assiropian* can change his hue, or the *Leopard* his spots, and you can doe well, and forget to doe ill: therefore the singular grace of God appeared to all men by his Gospel, teaching us (by the words of Paul to Tit. 2.) that denying all impiety and worldly desires, we may live a just and sober life in this present world. As it hee should say, by the word of God grace is offered unto us, and doth instruct, inlighten, allure, and teach us heartily to move and provoke us to desist from sinne, which teaching of the divine grace, or joynt warning by the Word, consenteth with the inward testimony of the conscience, whereby the man both from without and within is convicted that he doth evil, and of leading a life against the way of God, and his conscience, he ought to change it to better, let him know this if he would bee saved. Furthermore, if hee will bend his eares and mind,

and

and being full of good hope, denounce
 warre against vice, then the grace of God
 worketh all things in man, as faith, chari-
 ty, and all the fruits of faith. For as dark-
 nesse cannot lighten it selfe, and the Sunne
 not shining we doe in vain open our eyes:
 so neither can man inlighten himselfe, ac-
 cording to that in Psalm 13, O Lord thou gi-
 vest light unto my Lanthorn and my darknesse.
 But the divine Grace, or Christ himselfe, is
 the cleare light which is risen to all men sit-
 ting in darknesse, and in the shadow of death,
 which inlighteneth all men (or every man)
 that cometh into this world, that is, by ma-
 nifesting himselfe, and offering his grace;
 He, I say, is the light of the world, shewing
 to all men the way of life; and like a good
 Shepherd, guiding his flock into the right
 way, he sought us as his lost sheep, & daily
 even now seeketh us and allureth us; nay
 more, followeth us & embraceth us after the
 manner of a bride, or spouse that he loveth,
 whose grace I would to God most men did
 not refuse, & give repulse to his love, & pre-
 fer the darknes of vice before his light. And
 even as a Physician saith to his sick Patient,
 Beware of this if you will not dye: for you

Man is
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 Christ is
 meeere
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How
 the true
 light
 inlighteneth
 all men.

Christ
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hinder the efficacie and force of the medicine, that you cannot bee made whole: so Iesus Christ, the true Physitian of our soules, saith, My sonne, I pray thee incline thy mind to repentance, and leave thy sinnes, that pride, covetousnesse, concupiscence of the flesh, wrath, revenge, and forsake them, or most certainly the honour of my merits shall profit thee nothing, when thou art a hinderance that my grace cannot be sown in thee, that it cannot increase in strength & bring forth fruit. Truly, for this very cause I give my Apostles in charge, before all things, to preach repentance; and I called sinners to repentance, because an impenitent heart cannot participate of my merits. Which speech, when a sick man heareth the Physitian of our soules, as to abstaine from sinne, or else he must utterly perish, the word of God coming expressly to his mind, let him know this, that it is most certain, that God hath promised remission of finnes to all men *gratis*, but under this law and condition, if they will convert themselves to God, according to that of Ezechiel 33. *If the wicked shall repent him of his sinnes, hee shall live the life and not die: all*

the

True
faith.

the offences which hee hath done, shall not be imputed unto him: Wherein truly the repentance of finnes is joyned to remission; neither doth Christ the sonne of God in any other sense promise life eternall to those that beleeve in him: For faith doth alwayes oppose it selfe to the Old Man, tames the flesh, and subjecteth it to the spirit, that is, converteth the man, rooteth up and amendeth finnes, and cleareth and purgeth the heart, it being the fountain of all evill. Truly, this is true faith, that I say, that turneth it selfe from the world, from finnes, and from the Devill to Christ, and seeketh solace and rest for his soule against the grieving debt of his finnes, in the onely blood, death, and merit of Christ, without the works of any man whatsoever. What man is so foolish to beleeve that his finnes are pardoned of God, although hee doe not desist from his finnes, this man hath a false faith, neither ever shall he obtain everlasting life; unless he first repent. The example of this doctrine is set forth by *Zacharias* the Publican, *Luke 9.* who understood the doctrine of faith and conversion in a sound sense, acknowledging that

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onely to bee true faith, by which a man should be turned from his sinnes to God, and which expected and hoped for the remission of sins from Christ, and desired to participate of his merit, it becometh him to give over sinning, and in firm trust of the divine grace, to cleave to the bounty of Christ: and so he continued, or understood the Sermon of Christ, *Mark 1. Repent and beleeve the Gospel*, that is, desist from sinning, be yee filled with the good hope of my merit, and expect the remission of sins from me onely. Wherefore *Zachew* saith to Christ, *Behold, Lord, I give halfe of my goods unto the poore: and if I have defrauded any man of any thing, I doe restore it fourefold*. By which words he doth not commend his works, no, but extolleth grace, by which he was given to understand the way of true repentance: therefore this sense hath his prayer, *O Lord, I am so grieved, that I have circumvented my neighbour, that I will restore unto him fourefold, and I will bestow halfe my goods upon the poore*. Wherefore seeing that I confesse my sinnes, and likewise doe fully purpose in my mind, to leave my sins, and doe firmly beleeve in thee

Acknowledge-
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sinne in
faith
doth
the Son
favour.

this, I doe pray and beseech thee to pardon
 me, and vouchsafe to circumvent me with
 thy grace. Which lawfull form of conver-
 sion the heavenly Physician allowing and
 receiving, he answereth, *This day is saluati-
 on come unto thy house. For the Sinne of Man
 cannot be seek and to save that which was lost.*
 And this is the true repentance and con-
 version by faith which God worketh,
 therefore is the beginning, middle, and
 ending; so that no other thing is required
 of us, then to will not to resist the will of
 God, or voluntarily not resist the holy
 Ghost, after the manner of the contuma-
 cious Jewes, of which mention is made,
 Acts 17. and 13. wee read of those whom
 Saint Paul reproveth in this manner, *It
 becometh us first to speak unto you the Word of
 God: but because you reject it, and judge your
 selves unworthy of eternall life; behold, we
 turne us unto the Gentiles.* It is our part there-
 fore after the manner of sick folks, to take
 the counsel of the Physicians, and to obey
 their Precepts; and as he in the beginning
 of the disease doth signifie the pains to the
 Patient, so God saileth open our sinnes, as
 he doth to the sick, and gently admon-
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A man
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Imputa-
tion to
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nisheth us what things are to be avoided,
that his medicines may exercise their full
strength: so God doth shew us what is to
bee declined, or avoided, lest the medi-
cine of his most pretious blood bee made
void, and work nothing at all. Moreover,
so soon as a man by the grace of the holy
Ghost, doth forbear to sinne, hereupon
truly the grace divine doth begin in him
to work new gifts, which before and
without this would make no beginning,
nor was sufficient by himselfe to think any
good thought, much lesse to doe any good,
but from thenceforth the good that is in
us, is not ours, but cometh of divine grace,
(according to that of Saint Paul, Rom. 12.
I speak by the grace that is given me. And
1 Corin. 15. *By the grace of God I am what
I am*) and to us grace is freely imputed,
with the whole merit and the obedience of
Christ, no otherwise then if it were our
own, so we bee penitent. Neither doth im-
putation, lest we erre, belong to the wic-
ked, and the contempters of the word of
God; neither doth Christ work but in the
penitent. And even as a Schoolmaster lea-
ding the hand of a child that he learnes to
write,

write, and then praiseth his writing; so God which in us doth work crowns and commends those things. *Without me*, saith Christ, *you can doe nothing* that is good; and we are apby nature without him to doe the things that are evill; and this onely is proper to us. But that which is good is meer grace, neither hath flesh any thing whereon to boast. Therefore happy are you, O mortals, if you give your minds to forbear sinning, and to consent unto God, no otherwife then a young Virgin that giveth her promise and faith to her Spouse that embraceth her. And Christ truly the Spouse of our soules, goeth about or endeavoureth to manifest in us that he is willing, or doth consent by calling us so courteously to him in his Word and our Conscience, I say, by seeking us, alluring us, and embracing us thinking no such thing, as to desist from sinne, lest his pretious blood be spilt in vaine for us.

Christ
worketh
the will
in us.

CHAP.

CHAP. XXXV.

Without a holy and Christian life
all Wifdome, all Arts and Sci-
ences, yea the knowledge of
the whole Scripture and
Theology is in vain.

Matthew 7.

Not every one that saith unto me, Lord, Lord,
shall enter into the Kingdome of Heaven,
but hee that doth the will of my Father
which is in heaven.

BEcause in charity consist, or are con-
tained all the duties of a Christian
man, and so all the life of Christ was no-
thing but a sincere and most pure love;
hereupon blessed Paul, 1 Cor. 13. under the
name of *Charity* comprehends the whole
life of a Christian man. And it is the pro-
perty of true charity to respect God alone
in all things, not to have the least respect to
his own honour or profit, but in all things
gratis, and for that cause onely, because
God

The
prop-
erty of
sincere
charity.

God is the chiefest good, and to doe it for his honour and the good of his neighbour. Which charity whosoever hath not, he is a true hypocrite: and when in all his workes he respecteth onely his own workes, and not God alone, it appeareth to bee false love which he boasteth of. Therefore let us allow that this man understand the holy Bible without book, and speak with the tongues of Angels, yet all these things shall profit him nothing, but he shall bee *as a sounding brasse, or as a tinkling Cymball*. For as no food can nourish the body, unless it be turned into juice and blood: so the word of God and the Sacraments are to no purpose, if they be not expressed in our life and works, neither is the new man any other then a man converted, holy and full of charity. Therefore Saint Paul saith, *1 Cor. 13. If I could prophesie and know all mysteries, and all knowledge, and all faith, so that I might remove mountains, and have no charity, I am nothing. That is, if I should shadow mine own honour under them, and expect any thing besides the honour of God, and the good of my neighbour: therefore all are abomination & accursed before Almighty God,*

Who is
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Why
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God, according to that of *Matth. 7.* *Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy Name, and cast out Devils in thy Name, and have done many miracles in thy Name? And then I shall say unto them, Because I know you not, depart from me you workers of iniquity, and you have not respected me sincerely, but your selves. Of the like mind is Saint Paul, If I should give all that I have unto the poore, and have not charity, it profiteth mee nothing. Even that love, which exerciseth or sheweth liberality for Gods cause alone, and not for his own praise or profits sake. Such as was the righteousness of the Pharisees, who offered many sacrifices, and drew on others that they might adorn their Temples with their gifts, and offer costly offerings, the slavery of which ambition drew them to forget the offerings of the poore, whose gifts ought rather to be preferred out of pitie alone. Which preposterous charity in them Christ upbraideth, *Matth. 23.* *Woe unto you Scribes and Pharisees hypocrites, because under long prayers you devour widows houses.* In which perverse religion there be now followers, which bequeath large*

large legacies to Temples and Monasteries, that their Clerke and Monkes may make long prayers for them: which truly it false love, seeking themselves; and, if you scan it well, not respecting divine honour, but themselves. But we who know *to live justly by faith*, let us rather be penitent, and offer our selves to God by mortifying and crucifying our flesh, then all our works of charity, not out of self-love, nor for the cause of praise or profit whatsoever; but let us doe it for the love and sincere love of God, being sure, if we doe it otherwise, they will not profit us a haire. Therefore, although thou give thy body to be burned, and want love, which is due to God alone, and his praises and honour, thou doest nothing, saith Saint Paul. Neither doe they profit any more, which whip and burn their bodies *by humbling and afflicting their souls*, as speaketh *Isai. 58.* because indeed they are conceited in their singular sanctity, and affect their own proper praises, and their presumptuous religion, in their private judgement, doe not respect God, but applause, popular praise, and estimation, *whereby*

False
Martyrs

whereby many of them are so blinded, God suffering them *the work of error*, 2 Thess. 2. that they make no doubt to suffer themselves to be burned for the defence of their conceived heresie, and if God be pleased, to become Martyrs of Christ; when yet they doe not serue Christ but themselves, neither doth *the punishment* but the cause make a Martyr. Such Martyrs as these the Devill even amongst the Ethnickes hath, many were so blinded in their understanding, they were contented to die for their Altars and Idols. And the same is done this day amongst Christians, under the shew of the Christian faith, seeing the Ethnickes themselves to gain an immortall name, to perswade themselves they doe well in so doing. To whom for self-love and glory, or praise, there were like unto them certain Monks, devout persons in our age, which are called *Catholicks*, which for the cause of propagating Religion, will perswade Princes and Monarchs, that they are to doe the like unto them, even die for the *Catholicks* cause. Whose madnesse is so much the more manifest, being they beleve that they suffer for Christs cause, and they become his Martyrs,

Martrys, when contrariwise they become the Martyrs of Roman Bishops, and of their private renown and praise. And thus much of coated or cloak charity, powerfully seduced and carried on by a false light. It remaineth therefore, without the sincere love of God and our neighbour, and a holy and Christian life, all Arts, Sciences, Faculties, profit nothing; wisdom, how great soever, and if it be as great or greater then that which was in *Solomon*, is nothing, the knowledge of the whole Scripture, and universall Theology, is nothing; lastly, all works whatsoever, and Martyrdome it selfe, if you will so call it: yea, to know the will of God, and his word, and to live after the prescript rule thereof, that onely augmenteth the guilt of eternall damnation, according to that of Saint *John*, 15.

If I had not come and spoken unto them,

they had had no sin, but now they

have no excuse for

their sin.

CHAP. XXXVI.

Of those that live not in Christ,
but have their heart fixed to the
world, although they possesse the
outward letter of the Word,
and do not tast the inward
force of it, and the
hidden Manna.

Apocalypse 1.

*To him that overcometh I will give the hidden
Manna, I will give him a white stone, and
in the stone a new name written; which no
man knoweth but he that receiveth it.*

BY this Sentence it appeareth, wee are
taught, that no man doth taste the in-
ward sweetnesse of the heavenly joy and
solace hidden in the word of God, which
doth not overcome his own flesh, and the
world, with all the pomps and concupi-
scences thereof, and lastly, the Devil him-
selfe; that is to say, they who crucifie their
own flesh daily by their serious contrition
and

Who be
apt to
tast hea-
venly
sweet-
nesse.

and repentance, with all the desires and concupiscence thereof, who die to themselves and the world daily; lastly, to whom this life is a meer crosse: I say, these are divinely fed with heavenly Manna, and drink the Nectar of Paradise. Contrariwise, those that follow none but worldly pleasure, it is unprofitable for those to taste the hidden Manna. For like things are delighted in their like; and seeing that the word of God is spirituall, it is no marvell if worldly minds be not delighted therewith. For even as the soul receiveth no strength of the food which the stomach hath not concocted: so the soule, of the divine Word, or Manna, receiveth no strength, unlesse it bee converted into it selfe, that is, into life. Yea, as a man sick of a Fever distasteth all things, and are bitter unto him: so those that are sick of the worldly Ague, that is, of the love of the world, covetousnesse, pride, and lust; these, I say, doe loath the word of God, and distast it as bitter. Contrariwise, those that have the Spirit of God, these doe find in it the hidden Manna, never to be tasted by them that are carried away with the world: which is the cause that

Contraries
joy
not to-
gether.

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word of
God
hath no
favour.

many by the daily hearing of the Gospel, doe feele little desire and spirituall joy, because they are not carried by the Spirit of God, nor have any heavenly (but earthly) minds. But he that will fully and soundly understand the word of God, and eate Manna, it behoveth him to study to conform all his life to it and Christ. Which being done, hee feedeth the humble with grace, comforteth the meek, and maketh his yoke pleasant, and his burden light unto them. For the sweetnesse of the heavenly Manna cannot bee tasted but under the yoke of Christ; according to that, *Hee will fill the hungry with good things, and send the rich empty away. The words that I have spoken, are spirit and life,* saith Christ, *John 6.* Whereupon it followeth, a voluptuous heart and carnall, that is, a man that hath no spirituall understanding, cannot possibly understand those things. For in spirit, in rest, in silence, with great humility, & holy and vehement desire, is the word of God to bee received; which if it be not converted into life, then truly it is no better then the external letter, and a sound of words. Even as he that heareth the noyse
of

of a Harp onely, or a Song, and understandeth it not, receiveth no pleasure by it: so no man is partaker of the virtue that is in the Word, unlesse he endeavour to expresse it in his life. And this is that which was said before out of *John*: *I will give thee a white stone, and in the stone a new name written, which no man knoweth, but hee that hath it.* This is that, I say, even a testimony of the hidden spirit which hee giveth to the word of God, *Rom. 8.* And in like manner, the Spirit of the Word giveth testimony to our spirit, whereby both doe conspire and consent together, and so become one spirit, which is that *New Name* unknown but to the receiver. For as no man knoweth the sweetnesse of hony, but he that tasteth it; so the name of this testimony divine in the hearts of men, no man knoweth but hee that proveth it. This man onely knoweth the consolations and divine visitations, because he perceiveth them: whose name is also called *New*, because they are the works and fruits of the new birth. Blessed is the man to whom God hath given himself to be so tasted in his heart! Blessed are the Prophets whom from the beginning of the

Hee
which
clea-
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A new
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The
living
word is
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The
tree of
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world he hath fed with his bread, so heavenly, and by the conference of his eternall word: which because it was so done unto them, therefore out of sense, feeling, and experience, they have spoken of it, and composed holy Scripture. And in truth even all this day he speaketh unto all men, and feedeth them inwardly with his word in the soule: but almost all men have shut their eares against his voice, and had rather heare the world then God, and be driven by their own concupiscences, then by the Spirit of God. Whereupon it cometh to passe, that they cannot tast the hidden Manna, swallowing up in the mean time both apples of the tree of death, and carnall concupiscences, condemning the tree of life. Which men are not a little mad, whilst they can understand that God can give greater pleasures to his lovers then the world: so that he that hath once tasted the goodnesse of God, to him the whole world, with all the pleasures, they will seem to him as meer gall and bitterness. Now seeing we know our first progenitors were beguiled with the world, and by eating of the forbidden tree have acquired death, yet

yet we are so blind and mad, as fed with eternall death of carnall pleasures so dearly bought wee may remember. *If any shall eat of me,* saith Christ the true tree of life, and true bread of life, *he shall live for ever,* *John 6.* And what is it to eat of it, but to beleve in him, in him to joy and take delight; lastly, to rest and take pleasure in him alone? Great therefore, O mortals, is the carnall blindness, to serve the world for trifles, vain and fraile things with such affection and desires, and not to doe the same to God, who rewardeth his worship and service with eternall things, and farre more noble goods. For who performeth to God so much and so great faith, obedience, and diligence, as the vulgar we see doe perform to Mammon and the World? We see them many times for small matters, or a little mony, make journeyes: and for heavens cause it grieveth us to move a foot. Hereupon the holy Prophets reproach Tyre and Sidon with emphaticall upbraids for taking in hand most vast and sea journeyes for the advance of their earthly causes, when in the mean time they would not deigne for the soveraigne good to change their

The sons
of the
world.

The
true vi-
story.

their place. And in our time men of all sorts and conditions doe prefer the world before God, it is a thing most manifest. Thereupon we see many Doctors doe study day and night to attain to honour in the world, who hardly or not at all will take so much leasure as sufficeth to say the Lords prayer, if they might attain eternal honours and dignities celestial with so little labour. Therefore you see the samemen to avoyd no labour in warfare to attaine to fame and honour, and yet will not enter combat with their own vices, although they may attain heavenly nobility thereby. Therefore you shall likewise see that the Lords and Victors of many Nations and vast Kingdomes, doe not care for overcoming themselves lastly, that infinite many doe not regard the losse of their soule and eternall happineffe, to attaine to traile and momentany goods. And all these have not tasted the *Hidden Manna* of the divine Word, and therefore doe not overcome the world, but are overcome of the world. Which whosoever dare contempe in respect of God, he truly finds the most sweet visits of the holy Ghost, and is filled with
the

the heavenly pleasure which no man knoweth but hee that receiveth it. This therefore is to be done, the tree of life is first to be planted in us, that wee may eat the fruit thereof: and our heart that wisheth to be recreated with the celestiall consolations, ought first to be converted from the world to God; but wee being made drunk with worldly pleasures, and bewitched, do not incline our hearts and minds to think that heavenly joyes, and those of God are rather to be wished, then those which the world offereth or affordeth. Although truly that is more true that God offereth and doth, and are more noble then that which the creatures doe bring to passe. Wherefore the learning which cometh from above by the inspiration of the holy Ghost, is much more excellent then that other which humane understanding with great labour doth obtain. For even as an Apple or a Lilly produced by nature, is far more noble and much better then that which a workman maketh of gold, be the gold never so fine: so one drop of consolation divine, is more noble, and by many, yea infinite parts better then a whole Ocean of worldly

The divine sweetness is called when the world is despised

True consolation and wisdom is of God.

The vanity of worldly ioy.

How
God
should
bee per-
ceived
and ra-
fied.

False
praise.

wordly pleasures. Which truly are to be
sought by him that desireth diuine con-
solations. Which if any that wil heare
me wil lend me his eares, if any wil under-
stand me, let him attend what I say; final-
ly, if any wil see me, it behoveth him to fix
his eyes upon me: Who doubteth that all
our hearts and senses ought to be conver-
ted to God, if we desire to see, heare, under-
stand, tast and prove him how good he is
according to that of *Jeremy, chap. 29, When
you shall seek me with your whole heart, I will be
found of you.* Many men at this day they
term admirable; O! a learned man; a rich,
magnifical, wise man; but no man regard-
eth how courteous, humble, patient, and
how devout any man is. Of which perverse
judgement there is no other cause then
that now men doe attend and admire out-
ward things, and in the mean time with
blind eyes passe by inward things, which
are onely worthy to be esteemed. Therefore
he that praiseth one because he hath beau-
tified many Cities, and far situated regions,
let him see if it were not farre better to have
seen God. He therefore that suspecteth a-
nother because he hath not served one Mo-
narch,

narch, I would have him think whether it were not more excellent to have served God lawfully with all his heart. Those that are satiated with the meer love of the world, doe preferre this our Age, as the only learned and wise before all antiquitie: these, I say, doe not know the Art of Arts, that is, the divine love more noble then all knowledge to be extinct wholly together with the faith, *Ephes. 3. Luke 18.* and few to remain divinely learned, *Isai. 5.* and that have learned of Christ a humble and lowly life, *Matthew 11.* yea to speake the truth, the most learned for the most part, are void of divine love, and therefore doe not know at all that the true life is in Christ, *Ephes. 4.* These therefore doe circumscribe knowledge in the circle of words, when it is more true, that solid learning is a thing and not words, and to consist in eternall and true wisdom: of which we have spoken more at large in the Treatise of ancient Philosophy. But if any shall say that this our Age is wicked, he truly shal say that which is agreeable to the truth, and to the word of God. Likewise those are ridiculous which praise any because hee liveth

The solid and
only joy
is of
God.

gorgeously and deliciously, being unmind-
full that the true dainties is the word of
God, and the *Hidden Manna* thereof, and
that it containeth in it the incorruptible
bread of heaven; and that lastly, hee doth
live delicately in whose presence the Lord
hath prepared his Table, *Psalms* 23. to wit,
who savoureth the Lord God and his
Word, his palat nothing can displease; but
hee that doth loath it, and is displeased
with it, hee cannot soundly and truly re-
joyce: for he is the joy exceeding all crea-
ted joyes, and the eternall light surpassing
all temporal light: who I would to God
now at the last would fill our hearts with
his hidden pleasure, and purge our spirits,
illuminate, inlighten, clarifie and quicken
them; Would to God, I say, that the time
would now come, wherein Almighty God
by his presence would fill us with all those
things which hee is essentially. Of which
desires, although we be not competent, or
fit, nor doe joy true joy, having in the
mean time sufficient if wee may but enjoy
the crumbs that fall from thy table, O Lord,
till we be translated to the joyes of eternal
life. They are the words of our Saviour,

Apoca-

Christ
is our
banquet

Apocalypse, chap. 3. Behold, I stand at the dore, and I knock, if any man heare my voyce, and open to me, I will enter unto him, and I will sup with him, and be with me. What preposterousnesse is it, O mortals, to neglect this and so great a banqueter, which hath prepared us a supper, who after the manner of a Prince coming to his poor friends house, bringeth all his dainty dishes, and the whole supper with him; I say, the *beavenly Bread*, and *bidden Manna*; is not this a great oversight to let him stand waiting at the dore, and not to open readily unto him? I say, what incivility is this, not to receive a friend, but not to entertain God himself with all diligence & alacrity? Shal I tell you the reason why we doe not open the dore? because as in a house full of noyse and clamour, musick although never so excellent, cannot bee heard: so neither can the voyce of the banqueter enter the eares of a worldly heart, and consequently, the *Celestiall Manna* cannot bee tasted by him. I think so indeed. If therefore the worldly tumults and noyse in man doe not cease and rest, who wil not doubt that the Lord beating and crying shal goe away a-
way

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way unheard, that they with *Scripture* may
answer, *Speak Lord, thy servants heare thee.*
Moreover, this internall voyce speaketh in
a spirituall and heavenly Supper, *Heb. chap.*
6. Those which have been once lightened, and
tasted the heavenly gifts, and have been made
partakers of the holy Ghost, and also have tasted
the good word of God, & the virtues of the world
to come. By which wee are taught in what
man the holy Ghost is, neither is his mind
hindered from daily feeding of that *Man-
na*, hidden in the sweet and mellifluous di-
vine Word which proceedeth out of the
mouth of God, and by which we live. That
which the Kingly Prophet *David* by the
holy Ghost found in his heart and mind,
saying, *Psalms 16. Thou wilt fill me with joy*
of thy countenance; and delight of thy right
hand even unto the end. And *Psalms 34. Taste*
and see, because the Lord is sweet, blessed is the
man that putteth his trust in him. *Psalms 23.*
Thou hast prepared a table for me in my view,
*against those that trouble me, thou hast anoi-
nted my head with oyle, and my cup being brim-
full, how beautiful is it? Psa. 63. Thy mercy is ex-
cellent, farre exceeding above our lives, my lips*
shall praise thee. *Psa. 36. Even at night thou hast*
mul-

multiplied thy mercies, O God, the font of men
 shall trust in the shadow of thy wings, they shall
 be made drunk with the plenty of thy house, and
 thou shalt make them intoxicated with the tor-
 rents of thy pleasures; because with thee is the
 fountain of life; and in thy light wee shall see
 light. Psal. 70. They shall rejoyce and be glad all
 which seek thee, and they shall say alwayes, Let
 the Lord be magnified, which love thy salvation.
 But I am needy and poore, help me, O God, thou
 art my helper and redeemer, Lord, make no delay.
 By which, beside other places, may bee
 known who those are who are inwardly
 fed with Gods word, to wit, those that are
 poor in spirit, and in God alone who place
 their trust and delight. Those I say, are
 worthy to tast heavenly gifts, of whom Da-
 uid speaketh, Psalm 84. How delightfull, O
 Lord, are the Tabernacles of thy dwellings! my
 soule fainted and was moved in my inwardnesse
 in the courts of the Lord. My heart and my flesh
 were exalted in the living God. Whereby one
 may understand that the least pleasures of
 eternal life doe farre exceed all the joyes of
 this present world, and that one day there
 is more excellent then here to live in
 worldly pleasure one whole year which

Whom
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The
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life.

whoſoever hath once made triall of, and
found to be ſo, the world bringeth unto
him a loathing and tediousneſſe, and as one
accuſtomed to better things can reliſh it no
more. Hereto appertaineth that which the
eternal Wiſdom ſpeaketh in *Eccleſ. 24* ſay-
ing, *My ſpirit is ſweet above the honey, and my
inheritance is above the honey combs.*
*Who eat mee doe yet hunger, and who drink
me doe yet thirſt.* And his hunger & thirſt no
creature but God alone can fill wth his love
wherewith the Saints are made drunke, ac-
cording to the *Cantick of Canticks*, *Eate, O
friends, drink, & be drunke, O my deareſt friends.*
Therefore Almighty God for that pur-
poſe doth make ſuch delicacies for his dear
friends, as being inamored with this bait of
delight, they may forget all worldly delights.
Now if in this life is be better for us to
leave all the pleasures thereof for a few
crums of *hidden Manna*, and a ſow drop
of *Nectar*, and of the heavenly *Vine*, how
much more plentiful & abundant ſhall that
bee which wee ſhall attain to in the other
life? That our Saviour might ſtirre up this
thirſt in us, it was expedient he ſhould thirſt
upon the Croſſe. For even as he alone can

ſtanch

stanch our hunger and thirst; so we in like manner can restrain his most flagrant desire of loving. He thirsteth after us more vehemently then we thirst after him, according to that of *John, cap. 4. My meat is to doe the will of him that sent me; that I may finish his work.* And what is the will of God, but that we may attain eternal life? And if we equally thirst after him, as he thirsteth after us, then of a rash should we drink and be intoxicated with his Spirit most liberally and sweetly, so that out of our bodies should flow rivers of living water; that is, there should be nothing in us that would not be spiritual, amiable, comely; nay, no otherwise then if we were filled as from a torrent of goodnesse and consolation diving in our whole mind and conversation we should rejoyce in God. For nothing is of more account with God then the humane soul, or greater, when it conceiveth God, and heaven and earth, by way of enjoyment freely: and nothing lesse then it when it humbleth it self before God, and casteth it self below all creatures.

The
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of the
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CHAP.

CHAP. XXXVII.

Those that doe not follow Christ in their life, cannot be freed from the blindness of their heart, but do remain in perpetual darknes. Moreover, he cannot truly know Christ, or participate of him, or earnestly repent,

2. John 1. **God is light, and there is no darknesse in him; if we shall say we have fellowship with him, and walk in darknesse, we doe lie, and are not in the truth: But if we walk in the truth, even as he is in the truth, we have joynt fellowship with him.**

THat we may understand the nature of Light and Darknesse, it is necessary to seek into the definition of Light; which no man can give a better then that which blessed John himselfe delivereth. God (saith he) is light. And what is God? A spiritual being,

being, eternal, infinite, almighty, merciful, gentle, just, holy, true, all-knowing; lastly, of love and faith ineffable; God the Father, the Sonne, and holy Ghost, one in essence, three in persons, the chiefe and all good essentially. And this is the true and eternall light, whence every one from God and his love, mercy, justice, and virtue, turneth himselfe when it is evident hee passeth from light to darknes, seeing without God there is nothing but darknesse. For if he be light, it followeth contrariwise that the Devil is darknesse it selfe: if he be charity, the Devil is nothing but wrath, envie, hatred, sinne and torment, it must needs be so. To which whosoever joyneth himselfe, he is changed to darknesse and the Devil, from which he is not delivered before he shall convert himselfe from darknesse to light, from sinne to righteousness; and lastly, from the Devil to God. That which is the work of faith alone, by which our hearts are purified, Acts 15. For whosoever beleeveeth in Christ, he repenteth daily, and converteth himselfe from sinne, that is, from the Devil to Christ. For as Adam by sinne converted himselfe from God to

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True
light
& true
darknes.

the Devil; so it behoveth every one of us
 to flye by true repentance and remission of
 sinnes, from the Devil to God. Whereup-
 on it followeth, that man without re-
 turning and conversion to God, cannot
 be enlightened. For what fellowship hath ju-
 stice with unrighteousnesse, or what place of fa-
 mily is there for light and darknesse? 2 Cor. 6.
 This darknesse is unrighteousnesse, but the
 light is the true knowledge of Christ,
 which can no wayes enter into fellowship;
 so that it is impossible that those should be
 enlightened by the Spirit and light of eter-
 nall truth who live in the darknesse of un-
 righteousness. To which appertaineth the
 saying of Paul concerning the Jewes, When
 they shall be converted to the Lord, the veil shall
 be taken away; that is, darknesse, blindness,
 and ignorance shall cease. Christ shall in-
 lighten them. For what greater blindness,
 or thicker veil can cover the minds of men,
 then infidelity, with the fruit thereof, as
 pride, covetousnesse, wrath, lust; therefore
 where they be, it cannot come to passe that
 a man should acknowledge Christ the most
 true light, until hee beleve in him, confide
 in him, and be saved by him. For how
 shall

2 Cor.
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that he understand the humility of Christ, whose mind knoweth not himself through pride? How should he know his meekness, that is altogether full of wrath and envie? How his exceeding wonderfull patience, which rejoyceth in revenge, and imitareth the brute beast in cruelty? For whosoever understandeth not the lowlinesse, humility, and patience of Christ, hee never knoweth Christ in his faith. And that you may truly and rightly know him, it becometh thee by faith to have the heart & understanding of Christ, and to perceive his lowlinesse, patience, and humility within thee in thy heart. For as a plant is known by the tast and smell: so Christ which is the tree of life, by tasting and by triall, is understood: I say, by tasting in faith his lowlinesse, and humility, and patience, and by eating of his fruit, whereby consequently his soule might find rest and tranquillity, and be made capable of divine grace and consolation. Which twain into a heart void of faith, and unfurnished with the humility and lowlinesse of Christ, cannot enter to fructifie, seeing that God giveth grace only to the humble. Seeing then it is thus, what doth Christ

The true know- ledge of Christ.

profit a man who hath no society with him? Such are all those who living in the darknesse of sinne, cannot be companions of light, according to that of Saint John, If we say we have society with him, and walk in darknesse, we are liars, and want the truth. But if we walk in the light as hee is in the light, we have joynt fellowship with him. Which in the second chapter hee addeth, The darknesse is passed over, and the true light now shineth: he which saith hee is in the light and hateth his brother, is in darknesse until now. He that loveth his brother abideth in the light, and there is no offence in him. But he that hateth his brother is in darknesse, and walketh in darknesse, and knoweth not whither he goeth, because darknesse hath blinded his eyes. And how long a man remaineth in that terrible cloud of sinnes, he cannot bee lightened of Christ, which is the true Light, and come to the knowledge of God. For the true knowledge of God and Christ consisteth in that hee understands God to be mercie, Grace and Charity: which who hath not and exerciseth, this man knoweth it with the most ignorant. So all knowledge consisteth, & ariseth out of the understanding,

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experience, and works of truth: and so certain it is, that hee which doth not exercise charity, howsoever hee make many words of it, yet he perceiveth not the perfect nature of it. In like manner, Christ is meere love, humility, meeknesse, patience, and vertue: the which who hath not, is ignorant of Christ, although hee can prattle many things of him, and usurp his name.

After the same manner, the word of God is nothing but Spirit: whereupon they which live not in the Spirit, these consequently doe not know what the word of God is, although they fable and dispute of it every where. Therefore it belongeth not to him to judge of love, who never exerciseth it. For all knowledge, as we said even now, beginneth with feeling & experience. Nor is it his part to speak of the light that never moved a foot out of his own darknesse to see the light: and what is light in man but faith and charity, according to the saying of Christ, *Matth. 5. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.* Now seeing that the most holy life of Christ is nothing but meere love, if

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ence.

we endeavour to drink and draw from him true faith, humility, lowliness, and patience, as it is given in commandment to us by the severe Law of Learning, then truly we are transformed into his image, and we are beautified and adorned with his love no otherwise then if we were covered with Christ himselfe, which is the eternal and true Light, according to that of the *Epistle* ans, chap. 5. *Arise thou that sleepest, and arise from the dead, and Christ will inlighten thee.* Whereupon it followeth again, that as many as doe not awake from the sleep of the world, that is, concupiscence of the eye, of the flesh, and pride of life, their soules cannot truly be illuminated by Christ. Contrariwise, they which assume the life of Christ, and follow him in faith, these truly are illuminated, according to that of Saint Iohn, chap. 8. *I am the light of the world, he which followeth me, in faith, charity, hope, patience, lowliness, humility, feare of God, and prayer, shall not in darkness, but shall have the light of life.* As if he should say: Only those that imitate me, have the light of life, and the true illumination and knowledge of me. By reason of the same

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Faith and Life of Christ, or Christian life; blessed Paul, Ephes. 5. calleth the faithful the Lights, *You were* (saith he) *sometimes darknesse, but now light in the Lord.* And 1 Thess. 5. *You are all the sonnes of light, and the sonnes of God; we are not of the night, nor darknesse, having put on the breast-plate of faith, and love, and the helmet of salvation.* To this belongeth that of the Book of *Wisdom*, which saith, That the holy Ghost doth flye wicked persons, but comes into holy souls, and of them makes Prophets, and friends of God. Which if it flye the wicked, it is plain that they cannot be enlightened of it. To which that is like, that Christ *denieth the world*, that is, carnal minds not repenting them at all, *nor they receive the holy Ghost.* But that there might be a perfect and absolute example amongst men, and an Idea of vertue, therefore the Son of God became Man, and by his most holy life, became the publick Light of the world, that all men might follow him, beleeve in him, and be illuminated from him. Now seeing the false Christians themselves know not Christ to be the most perfect and absolute righteousness, or vertue, therefore they

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they did not care for following him, it is manifest that the Ethnicks, the most rigid observers & lovers of vertue, did goe far beyond them. Of whom the wisest, as *Plato*, *Aristotle*, *Cicero*, and *Seneca* determined: If the vertue of the body may be seen, or could bee seen, it would appeare more cleare then *Lucifer*, or the day starre. But those that shal behold Christ with the eye of faith, he being the true *Lucifer*, or Day-star, doth far exel them, and those shall so see and contract the word of life, *1 John* 1. But if the Ethnicks did so esteeme vertue, and desired to see it, how much more ought Christians to esteem it above all things, seeing Christ is meere vertue, meere lowlinesse, yea God himselfe? Whereupon not without cause, *Saint Paul* preferreth the love of Christ before all Sciences, or knowledge: for that he which loveth him, it necessarily followeth, that hee doe embrace his lowlinesse and humility out of his meere and most sincere love towards him: whereby he is further illuminated, and daily transformed into the image of Christ, from glory to glory, *2 Cor.* 3. For God giveth grace to the humble, saith *Saint Peter*, *1 Epist.* chap. 5. And *Saint Bernard*, The floods of grace doe flow

flow downwards, not upwards. By all which it cometh to passe, that the grace of the light and of knowledge divine, is not communicated to a man that liveth not in Christ, but walketh in the way of the Devil, when true faith, and the works thereof *do not leave us empty, or void of knowledge of our Lord, Jesus Christ,* 2 Pet. 1. Now seeing that a man having the Light and Life of Christ, dwelleth in him (for all these things hee is himselfe) therefore according to the saying of the Prophet *Esay, chap. 11.* upon such and no otherwise then upon Christ himselfe, do rest the gifts of the holy Ghost, that is to say, *the Spirit of wisdom and understanding, the Spirit of counsell and fortitude, the Spirit of knowledge, piety, and the feare of the Lord.* Wherefore Saint Peter in the second of the Acts, speaketh thus to the Jewes, *Repent, and you shall receive the gifts of the holy Ghost:* as if he should say, The Spirit of God, of which you have had experience, and which is the *Illuminator* of the heart, sendeth not it self into other minds then those that are faithful and repent. Goe so then, O mortals, which desire to bee freed from the blindness of heart, and everlasting darkness;

nelle; and lastly from the Devil himselfe, imitate Christ in faith and true conversation, and amendment; being sure that the nearer you are to Christ, the nearer you are to *Eternall Light*: and by how much more unfaithful you are, so much nearer you are to *Darknesse* and the Devil. For as Faith, Christ, and all vertues are knit together: so in like manner, incredulity, the Devil, and all vices doe cleave together. Behold with me the Apostles imitating Christ in faith, contemning the world, denying themselves, renouncing their possessions, and living in eternitie: by which things they attained to this, that they might be heavenly illuminated, and might be inclined with the holy Ghost. To whom was most unlike the young man that was so rich, whilst he studied himselfe, and thought himselfe something, *Luke 18*. Therefore he remained in the darknesse of the world, neither was he enlightened to eternall life. *For he that loveth the world, the love of the Father is not in him.* And blessed John professeth plainly, *That he which loveth not, remaineth in darknesse, and knoweth not his way: he getteth, because darknesse hath blinded his eye.*

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To whom agreeth *Tantrus*, who in all his Sermons every where sheweth and admonisheth, without serious exercise of faith, without mortification and selfe-denial, without inward turning himselfe to his heart, and lastly, without the inward Sabbath of the soule; no man can receive the divine light, or perceive it in himselfe. In brief, as much as in the condition after conversion the works of darknes by the spirit of God in man are destroyed, so much is he *illuminated*; and by how much more & more powerfully on the other side our corrupt nature, as the flesh & the world, in man do beare rule; so much lesse Grace, light, Spirit of God and Christ is in him. Therefore it remaineth, without daily & continual repentance, no man can be *illuminated*, when as he hath not resisted one vice, nor rooted out one, and exerciseth innumerable others, bringeth forth out of himselfe continually with more increase then people are wont to doe. And as darknesse is thicker in it selfe, and more cloudy, by how much the Sonne goeth back from us, by so much we are unlike to the life of Christ, so much more plentiful are wee in sinne, and darknesse

The further from the life of Christ, the further from the true light,

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ness groweth the thicker in us, till they be-
come eternal night. On the contrary, he
which by the grace of God entereth the
Chariot of virtue with a good courage and
firm hope, this man cannot but profit in
them daily, one following another, as rings
be linked one to another in a golden chain.
Which connexion blessed Peter expresseth,
writing in the second Epistle, cha. 1. *And you
ought to have rare, and to use diligence, mini-
sting in your faith virtue, and in your virtue
knowledge, in knowledge abstinence, in absti-
nence patience, in patience piety, in piety bro-
therly love, in brotherly love charity. And if you
do these things and abound therein, you shall
not be found empty, nor without fruit in the
knowledge of our Lord Jesus Christ. As if he
should say, he that shall not addict him-
self wholly to the study and exercise of
these virtues, he knoweth not Christ: but
he that by faith profiteth in them, he
groweth in Christ: all other, as proud
ones, wrathfull ones, covetous ones, impa-
tient ones, profit not in Christ, but in the
Devil. And it is left us Christians in pre-
cept, that as a child by little and little, and
in time is made a man: so we may grow in
faith.*

faith, and in the study of virtue, to perfect men to the measure of full age in Christ, Ephes.

4. Coloss. 1. But to whom these things are not ready, or at hand, (saith Saint Peter, 2. Epist.

1.) he is blind and hand-bound, forgetfull of the purging of his old sinnes.

As if he should say, It is for certain, that Christ by his death and blood, took and did beare all

our sinnes; but in the meantime we must beware that we addict not our selves to sin

hereafter, but rather the death of Christ fructifying in us, we die to the world, and

live in Christ; which whosoever doth not care to doe, to this man it is plain, that the

purging of his old sins profiteth nothing. Whereupon it followeth, if wee desire to

have the sinnes of our former life remitted and pardoned, we must forbear sin, we

must repent and beleve in Christ: which if we doe not, then we retain all those sinnes

of our former life, and they are to be lamented by us to all eternity, without all

hope of expiation, or forgiveness; so that it is possible that even for wrath alone, a

man may be damned, which if he had by Christian lowliness corrected, then in truth

he had obtained pardon for all his other

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sins, which because he neglected to do, there-
fore according to the words of Saint Peter,
*He is blind, being forgetfull of the purging of
his old finnes.* Whereby it is given to un-
derstand, how necessary a thing repentance
is, and the changing to a betternesse: For
although Christ died for our sins, blotting
them out and abolishing them with the in-
comparable price of his blood, yet we doe
not partcipate of that merit, unlesse we
repent, it profiteth nothing. And howso-
ever every man is promised pardon for his
sins for the merit of Christ; yet that pro-
mise pertaineth nothing to thee, to the un-
believer, nor the impenitent, but to those
alone which doe amend their lives; when
it is most meet that those finnes be remitted
which we goe not about to remember, but
those onely which we were heartily grieved
for. And to this pertaineth that which is
spoken, *Matth. 11. The poore receive the Gos-
pel,* that is, obtain the remission of finnes.

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Now let us suppose some Usurer for
many yeares hath been a servant to cov-
etousnesse, after the example of *Zacchew*;
or to lust, as *Mary Magdalen*; or lastly, to
wrath and revenge, as *Esau*: and this man

so soon as he heard these offences were to be left, or else the death and blood of Christ would profit him nothing, hee becommeth a suppliant to God, and to him, as old men did speak, to give satisfaction in words, and then to desist from his finnes to crave pardon and grace of God, and to beleeve in Christ, then it is most certain, that all his first offences are remitted him out of meere grace, and no merit, but for the death and blood of Christ shed for them. But these that have not determined as yet to detest covetousnesse, wrath, usury, pride and lust; they, because they want *faith purging their hearts*, may hope in vain for the remission of their sins, but lament for them in eternall torments never to bee satisfied. Whereupon blessed Paul doth earnestly admonish, *Galat. 5. Because they doe such things, they shall not inherit or possesse the Kingdome of heaven.* Therefore either eternal damnation followeth, or amendment of their lives to a better; which where it is done by faith and true conversion unto God, there is pardon and divine grace ready at hand, yea Christ himselfe, without whom there is no grace: For

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Christ doth accompany his most pretious merit, and consequently satisfaction for our sinnes: which being present, there is righteousness, with righteousness peace and a good conscience, as *Psalm 85. Righteousnesse and peace doe kisse each other*; with a cheerfull conscience the holy Ghost; which because it is the *spirit of joy*, thereupon also joy followeth, and thereupon life eternal, which is nothing but joy sempiternal. And this is that light of eternal life wth which they are crowned so many as live in Christ and daily repentance, whose beginning and foundation is the death of Christ. On the contrary, where there is no repentance, there is grace wanting, and grace wanting, neither is Christ there present, who being absent, his merit is not participated, and that which dependeth upon it, the remission of sinnes. Where that is not to be had, or to be found, there is no righteousness, and consequently no peace or good conscience, no consolation, no holy Ghost, no joy of heart and conscience; lastly, no life eternal, but death, but hell, but condemnation and everlasting darkness. Whereby that is manifest wee affirmed

med in the beginning, That those who by true repentance in Christ, doe not intend to follow him in his life, cannot bee freed from the blindnes of their hearts, nor themselves freed from the eternall darknesse.

C H A P. XXXVIII.

That the Antichristian life is the cause of false doctrine, hardnesse of heart and blindnesse; where certain things are ingrafted in predestination.

John 12.

Yet there is a little light in you: walk while you have the light, lest darknesse comprehend you.

Seing it is certain that Christ, together with faith and a Christian life, is denied, renounced, and wholly extirpated, to what end serveth his doctrine to us? which to-

The end
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Word &
Sacra-
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gether with the Sacraments to that end is given us. onely that it may bee turned into iuyce, bloud, and our life. And as from noble seed doth arise or grow noble fruit: so from the Word and Sacraments, should arise a new man, holy and spiritual, and to speak in a word, a Christian, out of the Spirit, Word, and Sacrament, no otherwise then a man regenerate out of Christ, so beleeving in him, and living in him. For as an infant is born of his mother, so a Christian is born of God and Christ by faith. But when wee have not determined to change our life, nay rather have so framed our manners, as they are against him, it is plain we are not begotten of God, and therefore his doctrine and light doth profit us nothing when we are sure wee walke in darknesse. Whereupon also the light being fled and taken away, it must needs bee that darknesse and false doctrine of errors and seducing, do inroach upon us. Which to beware of, our Saviour did admonish us saying, *Little children, whilst ye have light, walk in it, lest darknesse doe comprehend you; I say, the darknesse of errors, deceivers, deluding, of blindnesse and hard-*
nesse

ness of heart: such darknesse as deceived *Pharaoh*, the *Jewes*, and *Julian*, who in the end convicted by his own conscience in his own evill, exclaimed openly and confessed, that Christ did yet live, and the true God, saying, *Thou hast overcome, O Galilean, thou hast overcome*; when it had been better for him to have said, *Have mercy upon me*; but he could not so say because of his blindness, and because hee refused and denied the mercy of Christ. And this hardnesse of heart is that terrible darknesse which in the end overtaketh those that will not walk in the light, and is the punishment of those that blaspheme the truth, as *Pharaoh* did, *Exod. 5. Who is the Lord that I should heare his voyce, and let Israel goe? I know not the Lord.* Therefore it was convenient that God should manifest himselfe to him by his power, making him an example before the whole world, that it might bee manifest that man can do nothing against God. In like manner when the *Jews* would not hearken unto God, they were stricken with blindness and hardnesse of heart: that which *Moses* had fore-told them would come to passe, *Deut. 28. 32. The Lord shall*
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Blind-
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strike thee with madnesse and blindnesse, and the fury of the mind; and it came to passe, witnesse *Esay, chap. 6.* Whereby it is manifest, that such Blindnesse is the most just punishment of incredulity and contempt of God and heavenly truth, according to that of *Paul, 2 Thess. 2.* Because they received not the love of the truth that they might bee saved, therefore God shall send unto them, or give them over to be deceived by the spirit of error, to beleevellies, that all may be judged that beleevd not the truth, but consented to iniquity. By which it is given us to understand, why God is wont to permit such blindnesse and hardnesse of heart. Moreover to whom he denieth, and lastly taketh away his offered grace, this man is wretched of himselfe, neither can return into the way at any time, after the example of *Pharao* and *Julian*; and from whom the Lord taketh away his light, hee liveth all his dayes in darknesse. But Almighty God taketh it onely from those that will not walk in it; neither taketh hee his favour away, but from those that have refused it. In which sense blessed *Paul, Rom. 9.* recounteth that oracle of God out of *Moses*; *I will have have mercy*

From
whom
God
with-
draweth
his fa-
vour.

on whom I will have mercy; and I will shew pitie on whom I will have pitie. Therefore on whom he will, he hath pitie; and whom he will, he hardeneth. But he hath pitie of all who acknowledge his mercies; and contrariwise hardeneth those that doe repudiate and blaspheme his offered grace: that which blessed Paul plainly reproacheth the Jewes, *Acts 13.* It was meet that first the word of God should be preached to you: but because you expell it, and judge your selves unworthy of eternall life, behold, wee turn unto the Gentiles. And the Gentiles hearing, rejoyced, and glorified the word of the Lord, and beleevd as many as were ordained to eternall life: that is, as many as did not repudiate the word of grace, or meanes of faith. Of which contempt because the Jewes were guilty, therefore they could not beleieve: for Almighty God hath preordained none to eternal life which repel his Word disdainfully. Therefore predestination, or preordination to life eternall, is finished or brought to passe in Christ: so that Almighty God offereth his grace to all by his Gospel, which who receiveth, those truly are preordained to eternal life: and those that do cast it behind their

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their backs, and refuse it, those doe judge themselves unworthy of eternal life, as *Paul* saith, that is, by their own fault are unworthy of that blessing, exempting themselves from universal grace, and putting out their own names out of the book of life, which is Christ, by his contumacy resisting the word of God; thereupon consequently cannot be made faithfull. Let us not erre, O Mortals, they doe not onely repudiate the word of God, and drive it away, which will not admit of the doctrine of Christ; such as are Turks and Jews; but those also which will not continue in the footsteps of Christ, take his life upon them, and walke in the light: for which cause consequently God himselfe taketh away even the light of the Word, and sound doctrine. I (saith Christ John 8.) *am the light of the world, he that followeth me, walketh not in darkness, but shall have the light of life.* As if he should say, whosoever shall conterne to imitate my life, the darknesse of errors, of seducements, blindnesse, and hardnesse of heart. Behold with me the most proud, the most excellent, the chiefe, the most learned, and the most powerfull of this world, whose errors in truth,

truth, seducements and blindnesse, come from no other cause but because they live not in Christ, neither imitate his life; and therefore cannot have the light of life. From hence it must needs bee which *Paul* calleth *the worker of errors*, and Satanicall lies, which rush upon us more powerfully, because the universall world refuseth to imitate the life of Christ. *For what society is there between light and darknesse, and what agreement is there between Christ and Belial?* 2 *Corinth. chap. 6.* As if hee should say, the purity of doctrine and divine knowledge cannot remain with those, or amongst those that live in the Devil, in darknesse, in pride, in covetousnesse and pleasure. For how should pure doctrine and divine mix themselves together, or suffer themselves to live together with an unpure and an unchristian life? Or what is more disagreeing and unreconcilable then an impure life, and pure doctrine? Wherefore if we will retain doctrine, the way we hold, is wholly to bee changed, is utterly to bee changed by publicke suffrage of custome and applause, and it must be altered for a better then Antichristian, we must imitate Christ,

From whence the most prudent of this world are most guilty of seducement.

From whence error.

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foote
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Christ,
strayeth
from
the way

Christ, and shake off the sleep of sinne, and Christ will beautifie us with the light of true faith. For whoso insisteth not in the footsteps of Christ, that is, his love, humility, lowlinesse, patience, and feare of God, he must needs be deceived when he walketh not the way which leadeth to truth. But on the contrary, if wee did all live in Christ, if we did walk in love and humility, if all our studies and Theology did respect this one thing, that the flesh and *Adam* might be mortified, Christ would live in us, that we might overcome our selves; that lastly, we might triumph over the flesh, the world and the Devil; then truly there would be lesse brawling and strife about doctrine, and heresies of themselves would fall to the ground. We have an example of that in *Achab*, who by his wicked and tyrannical life obtained this, that through his own evil, and the lies of foure hundred false Prophets, he beleeving them, by their provocation did undertake the warre, and contemne the Prophet *Micaiab* foretelling his death in that war, and contrariwise hee was constrained to give credit to the false prophets, prophesying

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ing all things to go wel; and lastly, by right and due desert the dogs did lick his bloud. And is not this the same that B. Paul saith, 2 Cor. 4. *God blinded the minds of the unfaithful of this age, that the light of the Gospel should not shine upon them:* and also which God by Esay, ch. 29. threatens to all hypocrites boasting of Christ and his doctrine, and denying him in life; that they shall be seduced by the illusion of false prophets, as Achab was: *For because this people draweth neere me with their mouth, & honour me with their lips, but their heart is far from me; therefore the wisdom of the wise shall fail, and the understanding of the wise shall be hid: the Lord shall shut their eyes, he shall darken the eyes of the Prophets, & the principal of them that see visions, and the word of God shall be as a sealed booke, and as letters to an ignorant man.* To which those are like which blessed Paul, 2 Cor. 3. mentioneth of the Jewes, to wit, that there was a vaile set before them, and over their hearts, that reading in their Prophets of the Messias, they should not understand; which vaile Almighty God would take from them if they were converted to him.

CHAP.

The blind-
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Jewes
through
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CHAP. XXXIX.

The purity of doctrine, and the divine Word not only by disputing and writing many books, but by true repentance also, & a holy life is to bee obtained and kept.

2 Timoth. 1.

Take the form of wholesome words, which thou hast heard of me in faith, and in love in Christ Jesus. The good which is deposited hold fast by the holy Ghost which dwelleth in us.

THe purity of Doctrine, and the verity of Christian faith come to be defended against Sects and Heresies: after the example of the Prophets which preached against false and idolatrous Prophets in the old Testament: after the example of the Sonne of God, who disputed vehemently against the Pharisees and Scribes; after the example of John the Evangelist, who wrote his Gospel

The necessity of disputation.

Gospel against *Ebion* and *Cerinth*, and the *Apocalypse* against the false Church of the *Nicolaitans* and others: after the example of *Saint Paul*, who defended most strongly the doctrine of justification by faith, of good works, of the resurrection of the dead, of Christian liberty and such like against false Apostles: after the example of the holy Bishops and Fathers of the Primitive Church, which wrote most strongly against the Pagan superstitions, and Hereticks, and in the Oecumenical Councils gathered by the Christian Emperours, did condemne the chiefe Hereticks and Patriarchs, *Arrians*, *Macedonians*, *Nestorians*, and *Eutychians*: lastly, by the example of the incomparable Heroe *Martin Luther*, by whose excellent and grave writings the Papaliry and other Hereticks were much weakened, it is as cleare as the noon-day. Therefore it remaineth as a thing most fit and requisite, to preach, write and dispute, that the purity of the doctrine, and the verity of religion might bee manifest, according to the Apostle, who in the first chapter to *Titus* will have a Bishop to be powerfull to exhort in doctrine that is sound, and

The abuse of
Theu-
logical
disputa-
tion.

and to argue with those that contradict it. The which although it be a lawful and a laudable way, it is to fall out by the abuse of it, that amongst all their bitter Disputations and Sermons of controversies, and the infinite heaps of writing, and counterwriting, the memory of Christian life, of true repentance, devotion and charity, is almost abolished with their names, no otherwise then if the summe of Christian Religion consisted in disputation, and writing books of controversies, & not in the practice of the Gospel, and Christian learning. For if we behold the examples of the holy Prophets and Apostles, as also of the Sonne of God, it is manifest that they did sharply dispute not onely against false Prophets and Apostles, but also against the superstitions of the Gentiles; but with no lesse fervency did exhort to repentance & Christian life; and moreover did shew in most grave Sermons, that by their impenitency and wicked life, the divine Worship and Religion did goe backwards, and decay, the Church was wasted, that Kingdome and people were afflicted with hunger, warre, and plague; all which came to passe as true as they
said

Impiety
destroy-
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worship
of God,
& true
religion.

without
true re-
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ned.

said it. Of this kind is that Sermon of *Esay*, chap. 5. where he denounceth to the people of the Jewes, *because the vineyard of the Lord did not bring forth clusters of grapes, but wild grapes, therefore Almighty God had decreed to lay it wast.* Whereby it plainly appeareth, that impiety is the cause why God useth to take his word from us. To the same sense is that which Christ said, *John 12. Walk in the light whilst you have it, lest darknesse overtake you.* For what other thing is it to walk in the light, then to imitate Christ? Or what other thing is it to be overtaken with darknesse, then to lose the purity of the Gospel? Whereby it appeareth that none can without true repentance and a holy life, enjoy the light: the holy Ghost, which is the true enlightner of our hearts, flying the ungodly, and chusing holy soules onely to make friends and Prophets of God, as it is written *Wisdom 7. whose beginning is the fear of God is*, as it is in *Psa. 111. who likewise doubteth impiety to be the beginning of folly, ignorance and blindnesse?* Moreover, the true knowledge of Christ, and pure doctrine, and the profession thereof, doth not consist in words

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onely, but in deed and holy life, according to that of Titus, chap. 1. They confesse they know God, but deny him in their deeds, when they are abominable and unbelievers and reprobates to every good work. And Titus 3. They have the show of godlinesse, but deny the virtue thereof. Whereby it is given to understand, that Christ and his Word is denied by a wicked life as wel as words; neither hath he the true knowledge of Christ which never putteth it into action. Wherefore he that never seeleth or tasteth the humility, lowliness, patience, and the love of Christ inwardly in his heart, hee knoweth not Christ, and therefore where use and necessity requireth, they cannot confesse him. For to professe & preach the doctrine of Christ onely, is truly to divide Christ, and to lame him, if you do not professe and preach his life. And we have abundance of books of his doctrine; of his life almost none; every where bookes of controversies concerning doctrine, but very little time spent about true repentance and a Christian life. For what is doctrine without life, but a tree without fruit? Or how should he follow the doctrine of Christ who imitateth

not

not his life? For the head or chiefe of the doctrine of Christ is *charity from a pure heart and a good conscience, and an unfained faith.* But we live in that age wherein there is a great number of those whom if wee heare them disputing so acutely and well of the doctrine of Christian religion, you would think them to be men of great worth; but if you behold them narrowly, and touch them neerly, you shall then know them to bee inwardly and in their hearts full of pride, envie, and covetousnesse, that no Basilisk can be more venomous. Against whom therefore wee must beware, observe what *Paul* saith, *1 Tim. 1.* he doth not rashly or suddenly joyn Love and Faith, that hee may shew that these two do or would conspire and consent together. And although wee cannot arrogate so much to our strength and piety, that wee make it the price of our happinesse, knowing also with *Saint Peter, Epist. 1. chap. 1.* that wee are kept in the virtue of God by faith to salvation: yet we professe this, that by an Antichristian life the Spirit of God will avoyd us with all his gifts, amongst which faith, knowledge, understanding and wisdom are not the least.

The wicked are not enlightened

least. Whereby it followeth again, without a holy life the purity of doctrine cannot be preserved; and the wicked which will not imitate Christ, are not enlightened with the true light. On the contrary, those that walk in the light, that is, which doe insist and persevere in the footsteps of Christ, are drenched and bathed in the true light, which is Christ, and divinely preserved from all errors. Therefore it is true which that ancient Writer Taulerius saith, *So soon as a man dedicateth himselfe to God, and suffereth him, and denieth his own will and flesh, then truly the Spirit of God doth begin to make beginning of illumination, and endowing with true and solid knowledge, because indeed this man doth celebrate the true Sabbath of the heart, and keepeth holy day, and resteth from his wicked concupiscences, will and works.* Which is to be taken of the state after conversion, and of daily illumination, and of the increase of gifts and spirituall grace. Now neither is it unfaily said which Christ, *John 14* speaketh, *I am the Way, the Truth, and the Life;* calling himselfe the *Way*, who sheweth the same unto us, not onely in doctrine, but in his most holy life.

Which

How
Christ is
the way.

Which life is no other thing then a living faith, and working by love, hope, patience, meeknesse, humility, prayer, the feare of the Lord, and to speak in a word, true repentance & turning to God, whereby we are drawn to the *Truth* and the *Life*, wherein the whole Christianity doth consist, which is the breviary or epitome of all bookes and precepts. Which is also the true and Kingly way to life and truth, and is Christ himselſe, the book of life, in the involving and learning whereof wee ought to spend all our life. This (I ſay) is that *ſtrait way and narrow gate*, *Matth. 7. which few doe find*; this is the book of life which almoſt none doe reade, although in it all things are contained which a Chriſtian ought to know: ſo that wee ſhall need no other book to our eternall ſalvation. Which is the reaſon why alſo the holy Scripture is contained in very few bookes, to wit, that it might appeare that Chriſtiani- ty did not conſiſt in the multitude of Commentaries and great Volumes, but in living faith, and imitation of Chriſt, according to that of *Eccleſ. c. 12. There is no end of making many books, and much meditation of*

Chriſt is
our
book.

The bre-
viary of
Scripture
where-
upon.

Pride is
the field
of heresies.

the flesh is affliction. In like manner let us all bear the end of speaking, Fear God and keep his commandments. Moreover, Matth. 7. it is said, That the Devill when men are asleep soweth Tares in the Wheat: that teacheth us, when men neglect repentance, and sleep soundly in their finnes, and are overtaken with the love of this world, we having more care of frail things then immortall goods, then by little and little doth the Devil sprinkle his seed of false doctrine in the field of pride; whereupon doe arise Sects and Heresies: for by pride both Men and Angels lost the true light, and all errors came into the world, which yet we might have wanted if Satan and Adam had lived in the humble life of Christ. Whereupon Saint Paul deservedly, Ephes. 6. saith, Arise thou that sleepest, and Christ shall enlighten thee, being willing to shew that no man can bee divinely enlightened, who hath not before shaken off from his eyes the sleep of sinne, and driven from him security and impiety, according to that of the Acts, chap. 2. Repent and receive the gift of the holy Ghost. And that of John, chap. 17. The world cannot receive the holy Ghost: understanding by the world, a wicked

wicked and worldly life. Likewise when Christ saith, *You know them by their fruits*, what other thing signifieth it, then not *O Lord, Lord*, but the fruits of life is the signe and mark of true and false Christians? For what belongeth the pure doctrine to those false Christians use, who under pretext of sheeps cloathing doe make shew, when inwardly they are nothing less the true Christians. And although the life be corrupt, yet it should not, or may not bee drawn into the argument of false and wicked doctrine, as the Papists do at this day, esteeming and condemning our doctrine by the wickednes of our lives (which way of arguing if it were worth any thing, now the doctrine of Christ & his Apostles had not been found, because even then many false Christians were found) but it is yet and will be a shew and mark of the men themselves whereby wee may know whether they bee true or false Christians; he that teacheth otherwise teacheth otherwise then he liveth, and when he beleeveth aright, he doth blot his faith with an Antichristian life, as if Ivory were spotted with Ink. In which sense so many as are so, Christ calleth them false

All things are known by the fruits.

The life is the mark of a man.

Christians, unfruitfull trees, fit for nothing but to be burned; lastly, that onely is true and Christian faith, which worketh by love, by which a man is made or becometh a new creature, by which he is regenerated, by which he is united with God, by which Christ liveth in us, dwelleth and worketh in us, by which the kingdome of God is built in us; and lastly, by which the holy Ghost purgeth and enlightheth our hearts. To which doe belong many golden Oracles of holy Scripture, such as that *1 Cor. 6. He that cleaveth to the Lord is spirit.* And what is it to have the Spirit of Christ, and to breath with it, then to have the same understanding and mind, and the same heart? which joynt breathing and consent, is nothing else but a new, holy, noble, heavenly, spirituall, and heroicall life of Christ in us. Also *2 Cor. 6. In Christ is a new creature*, terming to bee in Christ, not onely to beleeve in him, but to live in him. Also *Hose 2. I will espouse thee to me for ever, in faith I will spouse thee to me.* Which indeed signifie nothing else then that a man wholly and spirituallly is to bee united to Christ; so that where faith is, there is Christ;

The espousing
of Christ
and its
fruit.

Christ; where Christ is, there his life is in man; where the life of Christ is, there is love; where love is, there is God himselfe (for *God is love*) and the holy Ghost remaineth. For all things are connexed and chained together; they cleave together no otherwise then the head with the members, and the cause with the effect. Which connexion of faith and life, blessed Peter, Epist. 2. chap. 1. representing to us, writeth thus: *But of all have especiall care, adde virtue to your faith, and in virtue knowledge, and in knowledge abstinence, and in abstinence patience, and in patience piety, and in piety brotherly love, and in brotherly love charity.* For if you have these things and abound therein, you shall not bee empty, nor bee without fruit in the knowledge of our Lord Jesus Christ. But for those that have not these things, those are blind and hand-bound, being forgetfull of the purging of their old sinnes. In which place the Apostle eloquently declareth in whom this conjoyning of faith and life is not, when to bee ignorant of Christ, to fall from faith, and to walk in darknesse. For it is the property of true faith to change a man wholly, to renew him

The
chain of
virtue.

True
faith.

him and to quicken him in Christ, so that hee may live and remain in Christ, and Christ likewise in him.

CHAP. XL.

Certain Rules very profitable to lead our lives Christian-like, and devoutly.

1 Timothy 4.

Exercise thy selfe in piety: for piety is profitable for all things, having promise both of this life, and the life to come.

IN this admonition is contained a briefe description of a Christian life, by which wee are taught, that a Christian ought to spend all his time in the study of piety, (which is the compendium of all Christian virtues;) first, because it is profitable for all things, in all our words and deeds, blessing them if so be we use it in them; Secondly, because God doth reward it both in this life and the life to come, where wee shall receive

ceive the everlasting harvest of our labours.

Rule 1. First, although thou canst not live so perfectly as the word of God commandeth, and as thy spirit would, yet thou must never but wish ardently the same. For after this manner the holy desires of the Saints were acceptable unto God, who also alloweth them; because he is the beholder of the hearts, not the works. In the mean time having a special care of one thing, to crucifie thy flesh, and not to suffer it to rule.

God alloweth
the good
will for
the deed

II. In all things that thou thinkest or doest, study to preserve thy heart, lest thou be defiled with proud thoughts, words, and works; or, lastly, by wrath, and such like Devillish actions: For by this meanes thy heart is open to the Divil, and shut up from God.

The
concupiscence
of the
flesh is
the
dore
of the
Devil.

III. Strive for it, lest it happen that thou lose the liberty of thy mind through evil concupiscences of earthly things, making thy selfe a servant and slave of the creatures. For seeing thy soule is more noble then all the world, it were a very unworthy thing to put it under, and sell it to the world, and addict thy heart to frail and frivolous

frivolous things of the world.

Divine
and
worldly
sorrow.

IV. Avoid studiously the sorrow of this world, that *bringeth and worketh death*, and by covetousnesse, envie, and too much care of a family, and also by incredulity and impatience is begotten. But on the contrary, embrace divine heaviness, which proceedeth from the meditation of his sinnes, and infernal punishment, and thereby worketh a stable salvation, and also peace and joy in God, 2 Corinth. 7. Indeed man ought to beare the losse of no worldly goods so heavily as his owne sinnes.

The
crosse
how
to be
borne.

V. If thou canst not bear thy crosse with such joy as is meet, yet at least take it with patience and humility, resting upon the divine wil and pleasure of God. For this is alway good, neither doth it respect or intend other things then our profit and salvation. Therefore whatsoever God shal appoint or determine for thee in making thee merry or sad, poore or rich in spirit, exalted high or low and humble; and lastly, vile or excellent: think alway this, It seemed good to him, and expedient for thee; therefore that which pleaseth him,

let

let it not displease thee, but rather rejoyce if hee carry all things according to his wil and thy salvation. *All the workes of God are good,* saith *Sirae. chap. 39.* And *Psalm 144. The Lord is just in all his wayes, and holy in all his workes.* Wherefore it is more excellent that God in thee doe his wil, that neuer swarveth from good or his own end, which thou oughtest to suffer willingly, who art by nature alwayes inclineable to evil.

The wil
of God
alwayes
good,
never
evil.

VI. Consolations and heavenly visits are to bee received with humble thanks. Contrariwise, if they doe not move thee, then know that the mortification of the flesh is more profit for thee then the joyes of the Spirit. For unto us that bee subject to sinne, and dwelling in flesh and blood, grieve is farre better then joy and delight. For many by reason of plenty of spiritual consolation, fall into spiritual pride: But the Lord knoweth who are fit to bee led by a pleasant and lightsome way to eternal life, and who are fit to be led by a crooked, sharp, sorrowful, fearful, and stony way. Alway think it fit for thee, that thou mayst come to life by that way the divine wisdom

Sorrow
and distress
of the
spirit
how it
is to be
borne.

dom hath chosen, although it differ from thy opinion and desire. *Better is sorrow then laughter, saith Solomon, Ecclos. 7. Because by sorrow the mind of the offender is corrected. The heart of a wise man is where sorrow is, and the heart of a foole where joyfulness and mirth is.*

VII. If thou canst not bring great offerings of devotion, prayer, and thanksgiving to God, offer to him that thou hast, and canst, commending and adorning thy smal sacrifices with good wil and holy desires, that thy religion and devotion may become acceptable before God: because to have even that pious desire, or be willing to have, is no smal grace, and most acceptable sacrifice to God; because so much as we wish to perform before him of devotion, prayer, praises, and desire of heavenly things, even so much it is before God. For he requireth nothing of thee but that his grace and favour may worke in thee, neither canst thou return him any more then he hath first bestowed on thee. In the mean time desire this of Jesus Christ with humble prayer, that he would supply thy sacrifices with his most perfect sacrifice, because he is our perfection.

Our
perfecti
on is in
Christ.

fection, ours on the contrary all of them are lame and imperfect. Wherefore say, my God and Father, let my devotion be acceptable unto thee, my faith, my prayers, my thanksgivings, in thy most beloved Sonne, and those not for their own worth, but esteem them for the merit of Christ, and it cannot be but that his most perfect works be and shall be pleasing unto thee. For he, he shall copiously supply what is wanting in me. And by this means our piety, prayer and thanksgiving, how imperfect soever, obscure and small it be, the greatest weight of glory and dignity is given in exchange for the merit of Christ. As an infant if it be naked and defiled, is not seemly, nor amiable; but if it be honestly clothed and adorned, is pleasing to all: so all thy works are of themselves, and their own nature, nothing; which yet if they bee adorned with the perfection of Christ, they are most acceptable to God the Father. Even as Apples otherwise of no great value or price, if they bee placed in golden Scutcheons, or Sockets, are more excellent and beautifull then themselves: so our prayers, our piety, and thanksgiving in Christ, is more worthy,

In faith
& Christ
all our
things
are perfect.

thy, more pretious and more noble made: according to that of the *Ephesians*, chap. 1. *He hath grarified us in his beloved Son:*

A Christian
may
sorrow,
but not
despair.

A repentant
soul
is at
peace
with
God.

VIII. When sins and manifold imperfections doe make thee sad, let them not make thee to despaire. Although they be many, think this: *There is mercy with the Lord, and plenteous redemption with him*, *Psa. 130.* If thy imperfections be great again and again, remember Christs merits are far greater, and say with *David*, *Psalme 11.* *Have mercy upon mee according to thy great mercies.* And when by the grace of God thou art penitent for thy sinnes, and dost behold Christ in faith, then in like manner God is grieved at thy punishment, and pardon and remission followeth this thy divine and wholsome contrition by and by: and so oft as thou becomest an offender, and returnest again to him by sorrowfull sighes. For even as the Leper was healed in a moment when he said to Christ, *Lord, if thou wilt, thou canst make me whole*: and he answered, *I will, be thou clean*: So Almighty God inwardly and in the Spirit, maketh thee clean, saying, *Be confident my sonne, thy sins are forgiven thee.* Which great mercy

of

of God in cleansing and pardoning our sins, prefigured in that Lepers example, ought not to give us occasion to sin again, but more and more to glorifie God: whereupon thou mayst say; *My soule praise the Lord.*

I. X. Outward injuries, reproaches, and upbraids, beware they doe not provoke thee to wrath, indignation, or revenge; but rather think them to be certain trials of thy heart, by which God would prove thee, what is in thee, and in thy heart doth lie hid; I say, whether meeknesse and humility, or pride and wrath. *For whatsoever lieth hid in a man, or concealed, provoked contumelies do make triall of him.* Therefore if thy heart bee indued with humility and lowliness, thou wilt easily beare all contempts; nay, whatsoever shal happen to thee of that kind, thou wilt accept it as a punishment of God for thy just desert and sinne, after the example of *David*, who being reproached to his face by *Shimei*, said (*2 Sam. 16.*) *God commanded him to revile David.* Moreover, thou shouldst think the contempt of us to be a great part of the contumely of *Christ*, which a living and a true member of him

How
injuries
are to
be borne

ought to participate, according to that saying, *Heb. 13. Let us goe to him, bearing our infirmities.* Not being unmindfull with what heart, with what lowlinesse hee did beare his reproach; then conclude, for him in like manner thou art to bear thy reproaches and private injuries with an equal mind. Do not thou say, Shall I suffer these things at his hands? For by reason of the lowlinesse, and most patient heart of Christ, all things should bee moderately borne by thee. I conceale the benignity of Christ to be so great, that for one contumely that an innocent doth suffer, he is ready to reward it with many honours and gifts. That *David* knew when hee received the reproach of *Shimei*, as a pledge and token of honour to come, saying, *Suffer him to revile as the Lord hath commanded him. If the Lord shall respect my affliction, and the Lord shall return me good for his cursing this very day.* Wherefore let not the fables of men perturb thee, but rather rejoyce, because the glory of Gods Spirit resteth in vile things, *I Pet. 4.*

Victory
consists
in pati-
ence.

X. Study to overcome and pacifie thy enemies and detractors with benefits and good-

goodnesse; not in wrath, nor in revenge, nor in returning answer: for no man will be reconciled to thee by this means, seeing that *victory consisteth in virtue, not in vice.* For as Devils doe not drive one another out, or away: so revenges and maledictions doe not pacifie but provoke thy calumniators. For as no man goeth about to heale a frantick man, or a wretched person, or a wounded man afflicted with soares, with beating, or club-law: so a man evil affected to you, is to be handled with lenity, and not with cruelty; and by sweet and gentle means pacified. That which God himself, to overcome us, doth think he must observe, pacifying our malice with his goodnes, and our wrath with his love, and inviting us with this such and so great benignity to repentance. And *Paul* hath commended the same Art unto us, *Rom. 12. Bee not overcome of evill, but overcome evill with goodnesse.* For this is our victory.

XI. If in thy neighbour thou observe a gift which God hath adorned him with before thee and others, take heed thou dost not envie this in him, rather rejoyce & give God thanks: for seeing all the chosen and

Wee
ought
not to
envie
good in
others.

The sin
of our
neigh-
bour is
to be
condo-
led.

faithfull are one body, it followeth that the beauty of every member doe ennoble the whole body. On the contrary, if thou perceive any misery in thy neighbour, lament it as thine own, thinking the condition of all men to be equall, and the weaknesse of the flesh to bee alike; and hee that cannot take compassion nor condole, he is no member of Christ. For hee thought ours his own, by compassion hee delivered us from all our miseries. To which belongeth that of Saint Paul to the *Galatians*, chap. 6. *Bear one anothers burdens, and so you shall fulfill the law of Christ.*

Hate the
vice, not
the
man.

XII. The vices and sins of our neighbour are to be hated even as the works of the Devil; and if he should be no otherwise, lest thou become more wicked then the man himselfe; but rather bewaile his lot, because he is subdued with such finnes, and commend his cause to God, as Christ prayed for his enemies upon the Crosse, *Father forgive them.* And contrariwise, whosoever hateth man, cannot please God, seeing it is his property to desire to rectify all men, according to that of *Luke 9. The Son of Man came not to destroy, but to save mens souls.*

XIII.

XIII. Think all men frail, but thy self most frail: for before God all men are of equal condition, and alike condemnable, because we have all sinned, neither have we any thing whereon wee may boast before God. Then how great a sinner soever thy neighbour be, take heed thou beleve not therefore thou art the better before God. *Let him that standeth take heed that hee fall not.* Yea he that maketh himself the lowest of all men, this man keepeth the grace and favour of God. It is sure that thou no lesse standest need of the grace and mercy of God, then the greatest sinner; which is the greater to thee, the more humble thou art. Wherefore blessed *Paul* accounted himselfe *the greatest sinner*, 1 Tim. 1. And therefore saith, *That he obtained mercy Christ shewing his patience in him.* To which alike is that which he saith, 2 Cor. 12. *As concerning my selfe, I will boast of nothing but my infirmities.*

XIV. That true illumination doth follow contempt of worldly things. For even as the sonnes of this world have their inheritance upon earth, as temporall honours, fraile wealth, vain splendor and beauty,

A Christian thinks himselfe the greatest sinner.

The contempt of the world is from illumination.

which they love and keep as treasures: So the treasures of the sons of God are, poverty, contempt, persecution, contumely, and reproach, the crosse, death, martyrdom and punishment; whereupon *Moses* preferred the contumely of Christ before the treasure of *Ægypt*: which is true illumination.

The
name
of Chri-
stians.

XV. The true name of Christians written in heaven, is the true knowledge of Christ in faith, by which we are transplanted into Christ, and written in him as in the book of life, from whom do flow living virtues, which God in that day will beautifie with an honorable testimonie. *Mat. 25.* bringing forth all those treasures which we have layed up in heaven: *1 Tim. 6.* and bringing to light every work which is wrought in God, *Joh. 3.* None of the Saints hath made himselfe famous by any vertue, which will be forgotten, *Psal. 112.* And this vertue of his, as faith, charity, mercy, patience, and the like, are that name written in heaven, and the note and character of the Saints, and the eternall names of heaven. Of which more in the second Book.

CHAP. XLI.

In which is repeated the summe
of the whole Book.

That the whole Christian Religi-
on doth consist in the restaurati-
on of the divine Image in
Man, and extirpation of
the Image of
Satan.

2 Corinth. 3.

*We all beholding with a revealed face the glory
of the Lord, are transformed into the
same Image from glory to glory, as it were by
the Spirit of the Lord.*

IN the true knowledge of Christ, and of
his person, offices, benefits, and heavenly
gifts, doth consist the blessed life, which the
H. Ghost doth enlighten in us as a certain
new light, which in it selfe becometh more
and more cleare, as a certain metalline bo-
dy, or a glasse by making it cleane, becom-
meth more neat and clearer, or as an infant

Wherein
consists
eternall
life.

Bb 4

daily

What
Christi-
anity is.

daily augmented in stature and growth. For even as righteousness is given to a man by faith in Christ, and then hee beginneth his conversion or regeneration, or to be begotten in his conversion, and daily to be renewed after the Image of God; neither is he by and by a man, but is an infant, whom afterwards the holy Ghost doth nourish, and from day to day doth more and more conform him to Jesus Christ. For the whole life of a Christian man upon this earth, ought to be nothing else then a reformation of the image of God, so that hee might live continually in the new birth, and on the contrary mortifie the old man daily. Which manner of life is onely begun in this world, and perfected in the world to come. Therefore he that before the day of the last judgement, and so of his death, hath not made his beginning, in this man the Image of God shal never be erected to all eternity. Wherefore I hold it very needfull forthwith to inculcate and inform what is the Image of God, and also what the Image of Satan is, seeing that in the knowledge of these, the whole Christian religion consisteth, and from this one head many other doctrines

doctrines of originall sin, of freewill, and so of repentance, of faith, of justification, of prayer, of regeneration, renovation, sanctification, and of the new life, and obedience come to be explained. Therefore the soul of man is an immortall spirit, indued by God with excellent powers and faculties, as understanding, will, memory, and other motions and affections of the mind. And this ought to be turned to God, & in him to be made the image of God; so that as the object in a glasse, so in it God may be manifested and made conspicuous. In which sense Saine Paul speaketh, 1 Cor. 3. *That the glory of God in the image of God renewed doth shine as in a glasse.* Moreover, as God is good and holy himself, so the substance and essence of the soule in the beginning, was originally good and holy. And as in God there was no evill, so the soul of man was without all evill from the beginning: as in God nothing is but good, Deut. 32. Psal. 92. so in the soule there was nothing that was not good: as God is all-knowing and wise, the humane soule was full of divine knowledge and spirituall celestiall, and eternal wisdom: as the divine wisdom

The
soul of
man is
the glasse
of God.

The
conformity
of our
soule
with
God in
the state
of innocency.

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wisdom disposed all things in number, weight and measure, and knew the strength of all creatures, as wel celestial as terrestrial; so the mind of man was enlightened by the same light. Neither was the will inferiour to the understanding, as equally holy and conformable to the divine wil in all things. Therefore as God was, so the soule of man was, just, benigne, merciful, long suffering, patient, meek, courteous, true, and chaste. Which conformity of the humane wil with the divine, all the passions, appetites, desires & motions of the heart, did participate, emulating or following most perfectly the motions and affections of the divine wil; even as God is charity, so the affections of the man did breathe nothing but meer charity: and as God Father, Sonne, and holy Ghost, are joyned together and conspire in ineffable and eternal love, so all the affections, motions, and desires of the humane soule, by a meer, most pure, most perfect, and most ardent love from the bottom of the heart, did grow warm and prosper together, so that the man loved God and his honour more dearly then himselfe. Moreover, even as in the soule,

so

The body of man is the temple of God.

so also in the body, the image of God did shine most gloriously, which therefore in all the faculties thereof was holy, chaste, subject to no filthy concupiscences, or motions, beautiful, comely, of perfect health, immortal, and was without molestation, tediousness, passion, griefe, vexation and old age. In brief, the whole man both in mind and body, was perfect, holy, just, and acceptable to God every way. For as the man was the image of God, it followeth necessarily that the body it self be holy, and conformable to God, according to blessed *Paul*, who commanded to sanctifie the body, soule, and spirit together. For seeing that the man consisteth of soule and body, and therefore bodily and spiritual functions going together, it is necessary that a soule holy and just, accomplishing its workes through the body, and in the body, should have an observant instrument and equally holy as it selfe. Therefore as the soule did burn; or was zealous in the most pure love of God, so all the faculties of the body did imitate the same gesture in the love of God and his neighbour. As the soule was all mercifull, so the body with all the powers thereof,

What
heart
signifi-
eth in
Scripture.

Justice,
righte-
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and joy,
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thereof, did incline to clemency. As in the divine soul chastity did shine, so all the body, with all internall and externall senses and powers, did use perfect purity and chastity. In brief, the perfections of virtues were conspicuous no lesse in the body then in the mind or soul. Wherefore it was easie for a man in the state of innocencie to love God with all his heart, with all his soule, and all his strength, and his neighbour as himselfe. Hereupon it is, that when Almighty God requireth the heart of man, the whole man as concerning body, soule, and all his strength, is to be understood. In which sense the name of heart in Scripture is understood every where; so that with it doe come all the strength of the soul, and as it were the nerves, the understanding, memory, affections and desires. Neither is it for other reasons when God requireth the soule, understanding by that denomination the whole man, so much as in him is: which indeed is to bee conformed to him, to bee renewed in Christ, and that he ought to walk in spirit, or in a new and spirituall life. But the perfection of most sincere joy doth accompany the perfection

of holinesse, righteousness, and love in the man wherewith he was most sincerely affected; God so disposing it, that where divine holinesse is, there also should be divine joy: which two, as they cannot be separated, so they make the Image of God. But we who in this life doe attain to onely an unperfect and begun righteousness of God and his holinesse, for these beginnings of the righteousness of Christ living in all the faithfull, if we be devout, if we be exercised in the Kingdome of God, we shall & do participate thereof in this world, and have the fruits thereof, even the first fruits of that heavenly joy. Therefore how much every Christian profiteth in love, so much divine pleasure and joy hee doth find in himselfe. Which holy and divine love, because in that day it shall receive the last hand and its perfection, therefore also our joy shall be then perfect, Christ bearing witness, *John 16*. For charity or love is life and joy; as contrariwise, where love is not, there is neither life nor joy, but death it selfe; wherein the Devil and wicked impenitent men shall remain to all eternity. This love maketh the father of the son, the bride-

The
greatest
joy for
the love
of God.

God &
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God
differ.

bridegroomie of the bride draw an incredible delight: yet it is a far greater love that is perceived from the love of the Creator, which most lovingly kisseth us with the kisses of his mouth, that is, in Christ; and in him by the charity or love of the holy Ghost cometh upon us, and taketh up his dwelling with us. And of this image of God which consisteth in similitude with God, when wee make mention of it, we doe not mean that a man should be every way like God in justice, righteousness, and holinesse, and become like God himselfe, (for God is incomprehensible, and he is immense as concerning his essence, virtue and properties) but onely to carry about the image of God, as is declared in divers places of this book. Where, what wee have commented of the Image of God, those are no conjectures, but things indeed: neither can it be denied of the most perverse, that Almighty God created man that he might be his most cleare looking-glasse, so that if one were desirous to know the nature of God, he might look back to himselfe, and counsell with himselfe, contemplate God in himselfe, as in a glasse might see his I-
mage

mage within and in his heart, as his life and happinesse. But the Devil beholding this Image of God in man with wicked envious eyes, laid in wait with many deceits and machinations, until at last through disobedience and an hostile mind conceived against God, hee overthrew that Image and destroyed it: which he hath attained unto with such craft, as never any thing was attained unto, or shall be. Neither was it an obscure thing unto him, if the man had remained in that state, he had been his Lord: but so soon as he fell from him, hee became a tyrant to him. Therefore when all his forces, of malice and craft displayed, hee found nothing more fit to perfect his cogitations, then that sinne by which hee was bewitched and pulled from God; hee began to insinuate into our mother the affectation of the divine Majesty by sweet and flattering speeches, with the help of the Serpent, that old and deceitful Parasite, and the achiever of so great a wickednesse; which proud thought once entred into the heart and admitted, there followed Apostasie, disobedience and transgression of the precept concerning the Tree

Theacts
of the
Devil to
abolish
the I-
mage of
God.

Pride
the ori-
ginal of
all sin.

The fall
of Adam.

Tree of knowledge not to bee touched. Hereby came the image of God to be overthrown, the holy Ghost to fly away, and the image of the Devil to bee set up in the place of the divine Majesty, and both of them to become the bondslaves of the Devil, and he their Lord, to handle their soules most cruelly, and as a Giant handleth a child, to blind the understanding, to turn the will from God, to accompany all the powers of the whole heart against God, and intoxicate them with Satanicall malice, to overthrow all the image of God in man, to plant his own in the roome, to infect them with the contagion of his own nature, to beget after his own image children not now of God but his own, to fulfill all kind of sinne and enmity against God; and lastly, to slay them with eternal death. For even as in the image of God, life eternall, and the happinesse of man was contained: so death and condemnation did follow its losse. This death those doe best understand which fall and are cast into most grievous spirituall temptations, being exposed to the tyranny of the Devil, by infesting the miserable soule of them
most

most cruelly with the custome of sinning;
 under which crosse being depressed and
 trodden down only, unless the holy Ghost
 doe under-prop him, and comfort him,
 then the Devil doth fasten his death upon
 them, and tormenteth their soules with
 pains & grief infernal: whereupon it must
 needs be, that all the powers of the body
 doe faile, the heart waxeth dry, and the
 marrow to be consumed, *Psal. 6.* and the
 38. and the word of God, if any go about
 to be without life, with iuice, and with all
 devotion, and spirituall life. Into which
 state when the businesse is to bee brought,
 then the man is converted in the agonie of
 a true spirituall death, esteeming nothing
 of the holinesse of all men, righteousness,
 dignity, strength, power, glory, honour,
 arts and wisdom of all men, without
 doubt this man shall perish, unless the
 grace of God doe prevent him. Therefore
 learn of me, O man, that Originall sin is
 the most terrible of terrible finnes, that is,
 the losse of the hereditary righteousness of
 God; and contrariwise the hereditary un-
 righteousness of the Devil and man plan-
 ted in the place, for which the sinner is cast

Spiritu-
al death
and e-
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by the
fall of
Adam.

Spiritu-
all tem-
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Spiritu-
al death

What
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finis.

from God, and judged to eternall death, incurring the same without doubt, unlesse he obtain remission of finnes by faith in Christ. Which naturall corruption of soule, mind, and body, that thou, O man, mayst understand more exactly, it shall not grieve me to expresse it more plainly, or more at large, exhorting and praying thee for Gods sake and thine own happinesse, that thou wouldest diligently read, and daily meditate this Article, whereby thou mayst know thy naturall misery, and thy in-born wickednes, no otherwise then in a glasse, and that which followeth it, & continually lament and deplore the same. For the sum of Christianity is no other thing then a continuall spirituall wrastring with originall sinne, and continuall purging of it by the holy Ghost, and a serious (no superficial) repentance. For how much every one mortifieth this naturall iniquity, so much from day to day hee is renewed towards the Image of God. On the contrary, so many as inwardly and from the heart doe not mortifie it by the holy Ghost, these are hypocrites, whatsoever shew of holinesse they outwardly shew unto the world.

And

What
Christi-
anity is.Hypo-
crites.

The necessity
of regeneration

And whatsoever is not dead in it selfe, and is not renewed by the holy Ghost to the image of God, all that is unfit for the kingdome of heaven. Whereby there is to be noted, the necessity of the new birth, and renovation, if we will put out the Image of the Devill, opposite to the divine law. For as the Devill doth hate God with all his heart; so hath hee taught the humane soule, against God in hostile manner to behave it selfe, not to love him, not to honour him, not to call upon him, to be against, and to flye from him. As the Devill liveth thus day by day in blindness, little caring what is the Divine will; so all things bewitched by him, spend the time unmindfull of God and his commandments; which mist and night of humane mind, is a horrible and terrible destruction of the light, and of the image of God, and also abominable sin, whereby the man is so farre slid back, that hee doth say, *There is no God, Psalm 14.* And for this blindness all humane kind is abomination and accursed before Almighty God. And although there bee and remain in man a certain spark of naturall light, by the force

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A spark
of natu-
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remain-
ing in
man.

thereof he understandeth some God to be, and that he is just, as the Ethnick Philosophers doe teach; yet the spirituall life, according to God and his righteousness, is altogether extinguished in him. For the conscience, which is the Law of God written in the heart of man in the creation, teacheth what is good, whereby there is no man so brutish in his pleasures, but by that conscience he thinketh there is a God, and that he is moved with no motion, but is chaste, and therefore it cannot but that hee abhorreth all filthinesse, neither should hee doe otherwise. But this good and right thought and spark, our light is put out by the filthy pleasures of the body, and the concupiscences thereof, no other wayes then if water were cast upon it. After the same manner a slanderer or an homicide sometime reasoneth with himselfe; Certainly there is a God that wil not that men should be killed, but would have them preserved: but this spark lasteth not long, but by and by Devillish wrath, and the sweetness of revenge extinguisheth it. From which it is understood that a spirituall life consisting in love and truth, in a carnall

The spiri-
tuall
life in
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man

man is altogether dead, neither doth hee think otherwise, howsoever sometimes by the light of nature they understand that there is a God, and that he doth governe humane affaires, yet by and by being blinded with the darknesse of heart, they call in question his providence, as their books doe witnesse. And from this naturall blindness and in-born mists, ariseth incredulity, unstedfastnesse, and wavering-mindednesse, which all men naturally are incident unto; and for which before Almighty God they are abomination, because they live not in faith; and they doe not trust from their heart. For seeing that a naturall man of the spirituall life and works of the same, is altogether ignorant and profane, hereon it is, that hee calleth not on God, but trusteth in his wisdom, power and strength, then which nothing can bee thought more foolish. Of the same blindness the fruit is contempt of God, and spirituall security. For as the Devill secure of God, careth not to humble himselfe before him, but persevereth in his pride; so hee doth infect the soule of man by the contempt of God, with security, and insolence,

The mortall blindness of man.

The seed of the Devill in man.

cie, so that he doth not humble himself before God; but secure of the divine fear, doth all things after his own will and mind, proudly, insolently. As the Devill carried along with his own strength and wisdom, governeth himself: so the soule of man infected with the contagion of the Devill, is wise unto it selfe, doth counsell and govern it selfe. As the Devill seekes his own honour onely: so the man hath no care of the divine honour, but onely his own. As the Devil hath contended with God; so hath hee armed the soule of man against God by impenitence. As the Devill doth blaspheme the name of God; and is extremely ungratefull towards his Creator, as he is unmerciful, wrathfull, and bloudy; so he hath infected man with these vices, as with a pestilent poyson. As the Devil rejoyceth to exercise tyranny against man, and stirreth up one against another; so man by his discipline depraved, insolently carrieth himselfe over his neighbour, and despiseth him as a man of no account, derideth him as a foole, and abhorreth him as a man covered with greatest sinnes and outrages. As the Devill is an homicide; so he

he stirreth up the soule to the same cruelty and thirst of humane blood. Lastly, perswade thy selfe assuredly, that God doth not accuse the outward members, but the heart and soule alwayes: for the heart and soule is an homicide, and a lier, not his hand, not his mouth. Therefore when God commanded man to call upon him in necessity, he gave that charge to the soul, not to the mouth. Hee that understandeth not this, he truly remaineth as a Mole-warp in the Scripture, neither understandeth the nature of originall sinne, of repentance, of the new birth; lastly, not any Article of Religion. We see daily before our eyes, the extreame malice of men, their horrible pride, cruelty, hatred, and beastly envie: so that they are accustomed to lie in wait for another mans life with the hazard of their own, and desire to have their neighbour utterly overthrown. Which inhumane and detestable envie, wrath, and rancor of minds, what other thing is it then that seed and image of the Devil, of which wee speak? God had planted in man in the state of innocency, a pure, chaste, and honest conjugall affection, that he might beget children

God accu-
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The ho-
ly ma-
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state of
innocency.

after the image of God according to the spirit; neither could there bee imagined a more holy pleasure or love, then to propagate the image of God, and to multiply humane kind to the glory of God, and good of men. So, I say, if men in the state of innocency could beget infinite children, and could propagate the honour of God and his image in infinite generations, for the great love both of God and man as the image of God, nothing more acceptable, nothing more pleasant, and nothing would be more to be desired. For even as God in the creation of man, did receive an ineffable pleasure, and had in him (or took in him) delight as his image: so the man was to receive and have most pure pleasure in the procreation of his life, and sending forth of the divine Image, which at this day is the reason of marriages; and how Satan hath spotted and defiled that most pure and chaste matrimoniall love with his filchinesse, it is as evident as the noon-day. Therefore they mix together no otherwise then brute beasts, and in a blind and furious heat doe beget like unto themselves. Moreover, as the Devill is a

Thiefe

The abuse of matrimony.

Thiefe, and a Robber, so hee infuseth the same guile and art in the soule of man. As the Devil is a calumniator, a Sophister, a Sycophant, and a Scoffer of God and man, depraving both deeds and words, and wresting the sense, and repugning it with false interpretation, (of which craft hee shewed us a faire example, when hee seduced our first parents) so the minds of men corrupted with his pestilent contagion, did contract a perverse nature, lying, and cunning intrapping, and calumniating. Which Diabolicall and Satanicall corruption of the soule, inexpressible both in the craft and variety of it selfe; the *Psalmist* describeth under the person of a double tongued lying man, *Psalm 14. Rom. 3.* and blessed *James, chap. 7.* For God (as wee said even now) doth not accuse the mouth onely, the tongue, hands and feet, but the whole Man in his own law, yea, his heart and mind, as the cause and fountain of all evil, as appeareth by the two last precepts of the Decalogue concerning concupiscence to be avoyded. Which is well to be observed with special regard. And this is that image of the Devil set by his Father against the

The Image
of the
Devill.

the divine image, as lust and pleasure in sinning, slandering and reproaching, so farre forth as many that desire to be accounted good Christians, take occasion of traducing their neighbour, which happily being done, they say, applauding themselves; I did this lately, now I have enough, I am freed of a great burden; I seeme to my selfe to returne, as it were, to life again, when at length I have satisfied my mind. What blindnesse is this of yours, and unhappinesse, O mortals, even not to know by whose instinct you doe these things? whose sonnes you are? whose image you beare about? or doe you doubt that these workes are of the Devill, the work-master, these fruits to be of the seed of the Devil, these properities to bee from the nature of the Devil, which hee hath planted in our nature, that hee might riot by a plentiful increase in vices of all kinds, as pride, covetousnesse, lust and slanders, of which wee spake erewhile? And this corruption of the Satanicall image, or originall sin, is so filthy, horrible, and profound, as no man can in thought, much less in speech expresse the abomination of your hearts.

hearts. Which notwithstanding no creature, no Angell, I say, nor men, can either amend, or purge, or root out. For seeing our strength and powers are utterly worne out, consumed, and spiritually dead, it is a vain thing to expect any thing from them. Therefore this remaineth, that we bee miserable and unhappy to all eternity, or use the counsell or help of some most powerfull avenger and extirper of sinners, Lord of evill and death, and which can by himselfe change, renew, and purge humane nature. Whereby it appeareth in the first place, that justification can be obtained by no humane good work, as also the necessity of regeneration is to bee found out. And to speak this again, the soul can by its own power or strength do nothing but live in its in-born pravity, malice, and all kind of sins both against the precepts of God, and most especially against the first Table, in transgressing whereof consisteth the true enmity with God; in our understanding & will we are so blind, corrupt and dead, that it is against nature to feare God, love, call on him, honour, praise, worship, trust in him, and to convert our soules to him. As

No creature can extirpate sin.

The natural power of man.

The true explication of free-will.

concerning the second Table, truly I confesse that there is in the soule a spark of free-will remaining, yet very weak and without sinewes, which therewithall it is hardly able to retain and bridle the evill concupiscences, that they break not forth into outward works (to which things the example of the virtuous Ethnicks are extant in their virtue;) but to change the heart, to turn it to God, to purge it from wicked concupiscences, is a greater work, onely a work of divine strength. For the inward roots and fangs of evill are most deeply fastened, so as all the endeavours of free-will cannot perform to forbear to breake out openly into flames to destroy all, but liveth in smoak and ashes. Therefore without God, this humane kind could not subsist, the will of man is so depraved; and howsoever the Devil can do nothing more to exercise the greatest cruelty in the mind of man, yet he cannot extirpate all naturall strength and affections, whereby wee know the law of nature, and in-bred affection of married couples parents and children, which are foundations and bands of humane society. For hee that will doe all things

things to which hee is carried by the force of corrupt nature, it must needs bee that he shall disturb humane society, and find out a revenging sword of revenging power. Moreover, it must bee thought a deed done by the singular counsell of God, that this naturall affection was not utterly extinct, that we might understand the love of God was the soveraigne good, and the Image of God which we lost by our fall and vice. But that which pertaineth to spirituall good, concerning blessednesse, and the Kingdome of God, is as true as truth it selfe; blessed Paul saith; 1 Cor. 2. *The naturall man understandeth not the things that are of the spirit of God, for it is foolishnesse to him, and he cannot understand it: that is, he hath not the least spark of the spirituall light, tasting nothing of those things which belong to an heavenly, divine, and spirituall life, to which man onely was created, that being enlightened with spirituall light by the inward eyes of the soule, he might contemplate the presence of God, and his most sincere love towards him, might live with him, and depend on his beck and call throughout all his life. And of this spirituall*

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Man
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Man is
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without
Christ.

There is
great in-
firmity
in the
souls of
God.

ruall light in the Kingdome of heaven, the naturall man hath not the least spark, and he must needs abide in this hereditary and in-bred blindnesse, unlesse hee bee divinely enlightned. To which I would to God that naturall blindnesse did not adjoyn it selfe, nor that the perversity of man were so great, as to put out that small light of nature, whereby morall vertues, and externall honesty of life is governed. Which when it cometh to passe, then truly all the soul is blind, and cannot be set free from such great blindnesse, unlesse it be enlightned by Christ, regenerated by his spirit, renewed after the Image of God, and be made a new creature; or to speak more truly, in this fraile life it onely beginne to be. For if every one of us that are in the new creature by the holy Ghost, doe consider, it will appeare in truth, that the Image of God is lightly ingraven in us, or rather shadowed onely, faith, hope, charity, and the feare of God, these are onely in the beginning; little humility, but on the contrary, diffidenty, pride and impatience, much greater; prayer weak and faint, and cold, and love to our neighbour as weak.

More-

Moreover, very small sparkes of spirituall chastity, on the contrary, flames of carnall pleasures, as also selfe-love, the desire of private profit and honour, and the heat of concupiscence will bee found in our hearts. Whereupon it followeth, that to the last gasp of our life, we are to fight and wraastle with old *Adam*, and the image of the Devil by the spirit of God, neither ought we to have a greater care, and to lay it to heart, then to pray, mourn, sigh, to ask, to seek, and knock, that the holy Ghost may be given us, who as our Captain may daily abolish in us the image of the Devil, and also renew us after the Image of God. Whereby we are to understand, that we are not to trust to our selves, but to the divine grace, and that is it which doth all things in us, all things are to bee sought, desired, and intreated for of Christ by faith: Divine knowledge and wisdom against our blindness, the righteousness of Christ against all our sins; Christ his sanctification against our impurity, Christ his redemption, virtue, victory and fortitude against Death, Hell, and the Devill; pardon of all sins against the kingdom of sin & Satan,

Inward
strife.The use
of this
chapter.

can; eternal blessednesse against all spirituall and corporall miseries; and last of all, in Christ alone to obtain life eternall. Of which I shall say more in the second Book.

CHAP. XLII.

Wherein the reason of the order of the first Book is set down, and therewith is taught that spiritual pride is to be eschewed; and herewithal that no true and celestiaall gifts can be obtained without prayer.

1 Corinth. 4.

*What hast thou that thou hast not received?
And if thou hast received it, why dost thou
boast, as if thou hadst not received it?*

BEfore I put an end to this Book, I thought good to understand and foresee that the Reader be admonished of two things, rather two Chapters. The first is, that

that through all this book, is by penitence, with all his fruits, as by renovation in Christ, by mortification of the flesh, denial of our selves, contempt of the world, and exercise of charity, so copiously and diversly described, that was not without cause, nor rashly done by me. For, first of all, repentance is the beginning and foundation of Christianity, of a holy life, and our blessednesse through faith: secondly, true and solid consolation in the mind of man, cannot be felt to effect by him, that doth not exactly understand the nature of originall sinne, (never to bee sufficiently deplored) fruits, and what kind of horrible, pestilent, deadly, and diabolicall poyson and seed it is; when we have studied what we can, which unlesse it be done, and a man before all things doe well know his owne miseries, and so the terrible corruption of our originall sin, in vain and of no account are all the books of spirituall and Evangelicall consolation; whereby it is given to understand, how preposterous and choyce our nature is, and how it rejoyceth in flatteries, because most men about this foundation, and the fore-cited things of our

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Repentance is the beginning of Christianity.

unseasonable
consolation.

A Christian life

finis, of our in-bred corruption, and in-born wickednesse, wee onely please our selves. Which way of reasoning the holy Scripture is just contrary, whose saying is, that a medicine is to bee prepared for the sick, and not for the sound and healthy; seeing that Christ is the true Physitian altogether of our souls, yet the crown of his merit with all vulgar consolations, is of no worth nor use, where the knowledgement of the disease went not before; so the whole Christian life is nothing else but a continuall and daily crucifying and mortifying of the flesh. Neither can any man (this to be said again and again) belong to Christ, who composeth himselfe and his life otherwise: but those that are so, those are never Orphans, and without sincere joy; nor lastly, without celestial comfort and consolation. Seeing this which wee speak of, our proper misery, the knowledge of our corruption and infirmity by the holy Ghost, and meditation of the holy Scripture and Gospel, doth bring forth most true consolation of it selfe and the own nature bringeth us to Christ; which seeing it is so, to bee advised by mee, Let no man

of

Foolish
judgement of
this
book.

of corrupt judgement deceive thee and perswade thee that these bookes are of little regard: Perswade thy self these are a blind kind of men, and that with the most ignorant of men they take knowledge of the misery of their nature, both what *Adam* and Christ is, & how *Adam* is to die in us, and how Christ ought to live in us; let not this be held for a dream, understand it not so. And whosoever disdaineth this notice, it is certaine that he hath his mind stuffed with the darknesse of ignorance; neither doth he understand what repentance, what faith, what new birth, what regeneration is, and in what chapters the whole course of living Christianity is contained. And this is the first I desire thee my Reader. And the second, that thou be mindfull of spirituall pride: After that Almighty God shal begin by his grace to work in thee spirituall gifts, new virtues, and new knowledge in thee, ascribe none of these to thine own strength, but wholly to divine grace; even the beginning of a holy life is righteousness before God, and so to be interpreted; and it is as sure, that all that thou dost, is unperfect, lame, and defective.

Three
sorts of
spiritual
pride.

Remem-
ber, dies a-
gainst
spiritual
pride.

Moreover, that thou beware of the Devils Cobwebs, and his devices, whose properties and custome is to sow Popple amongst the Wheat, to whom therefore thou art not to give place; but how much more is in the new gifts, the more do thou beware thou abuse it not to thine honour, but in humble fear of God, ascribe whatsoever it be, to the great and eternal author of them; and to thy selfe on the contrary, thou shalt deny all things, lest perhaps thou mayst say sometimes in thine heart, O great faith of mine, great knowledge, great gifts: for lest thou deceive thy selfe, none of these are thine, but Gods, without whose illumination thou remainest a dead, filthy, and vile sheafe. Therefore these gifts are none of thine, no more then the glistering of a gem or pretious stone wherein as a Jeweller hee putteth his treasure: so God placeth in thee his goods, but without them thou art empty and void. And it were great dotage and foolery, to take occasion to boast thy self of another mans goods, as I shall speak more in the second book. For even as a Jeweller when as so oft as he pleaseth, hath power to put his treasure or Jewels into a-
nother

author box to carry where hee pleases, or keep about him: so God every moment may take his gifts from thee, whom therefore thou oughtst to feare, and with all diligence eschew spiritual arrogancy. Moreover, thou must think that Almighty God will require an exact account of those things of thee. And how great soever those things be which our heavenly Father hath lent thee through Christ, they are onely beginnings and first fruits of solid graces. Furthermore, it is thy part to know, that there is no perfect gifts obtained but by prayer from God; without which whatsoever they be that thou hast, those truly are but shadowes and unprofitable dead seeds, bearing no ripe fruits, as thou mayst understand by my little book of prayers, where by examples we teach, that without prayer no heavenly gifts doe descend into the heart of man. Of which little book, that thou mayst have some taste, I invite thee to read those things which I have written in the second booke of prayers. There be two things in speciall which all our prayers ought to respect, one is the destruction of the Devils image, which cometh

No profitable gifts are obtained without prayer.

The
sum of
the
Lords
prayer.

meth in power of incredulity, pride, covetousnesse, lust, wrath, and such like. The other is, the restauration of the divine Image, in which is contained faith, hope, charity, humility, patience, lowlinesse, the fear of the Lord: which two things are by divine workmanship briefly contracted in the Lords prayer, as I may so say, that it maketh part for us, and part against us. For if the power of God be to be sanctified, then it behoveth thee to kill thine owne power, with all the pride of old *Adam*. If the kingdome of God be to be built in thee, the Devils must be overthrown: if the will of God be to be fulfilled in thee, thine must needs be contemned and denied. And these two heads in the book of prayer are required, if thou wilt have it profitable unto thee, are shadowed, as I said even now, in the Lords Prayer, which is a certain breviary of heavenly and temporall gifts; which because the Son of God commanded us to pray, therefore those things his heavenly Father will give us much more willingly, it is more sure then needs be called in question, or any doubt made thereof. Of which in another place.

Finis.

Glory to God alone.

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